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SIR R. LEICESTER HARMSWORTH, BART.

*The
Brinsley*

unrecorded edition



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3776a

THE
TRUE WATCH,
and Rule of Life.

Or
A DIRECTION FOR THE
examination of our spirituall estate, and
for the guiding of the whole course of our
life, (according to the word of God, where-
by we must be iudged at the last day) to helpe to
preserue vs from Apostasy, or decaying
in grace, and to further our
daily growth in
Christ.

The fourth Edition, reviewed, and much enlarged.

*Behold: I haue set before thee, this day, life and good,
death and euill. Deut. 30. 15.*

*If wee would iudge our selues, wee should not bee iudged.
1. Cor. 11. 30.*

*Them that honour me, I will honour, and they that despise
me, shall be despised. 1 Sam. 2. 30.*

AT LONDON
Printed by *H. Lownes*, for *Samuel Ma-
cham*: and are to be sold at his shop in
Paules Church yard, at the signe of
the Bul-head. 1608.

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To the right Honourable,
Henry Earle of Huntingdon,
Lord Hastings, Hungerford, Botre-
auz, Molines and Moiles, my
singular good Lord.

Have studied (right Ho-
nourable) vbat vway I
might manifest my thank-
full mind, for the excee-
ding fauours, wherewith I
and mine are bound vnto your house
for euer. I find none more likely, then
if I might adde some-what (after the
faithfull and happy trauels of others)
to your present and immortall honour.
Considering therefore, that the God of
heauen, hath set you in so high a place,
not only in his ouvn eye, but also in the
view of your Countrey, to be beholdē of

The Epistle

Iam. I. 25.

Iam. I. 23.
24. 25.

all, as a mark, for the saluation or perdition of very many; and that little faults in your Honor, must needs much blemish you, as a vertuous life shall make you glorious: I haue indured for my part, to put into your hands, a true glass & perfect mappe. A glasse which wil not flater you in shewing your spots, because it is the Lords; a mappe which wil not deceiue you, for the narrow way of life, because it is bounded by the Lord himself, trode by our Sauour with all his holy Saints, which haue gone before you: yet so small, as you may euer carry in your bosom. My humble suit at the hands of the Lord and your Honor is this, that when you haue tried them to bee such, (where the superstitious Papists spend some houres daily in their blind deuotions) you would bind your self by a constant vow before the Lord, to spend but one houre weekly besides other your holy exercises, in viewing your self in this Crystall glass, desirous to cleanse your spots hereby, & to cō-

sider

Dedicatorie.

*sider your waies according to this map,
 labouring so to direct your steppes. For,
 setting your self with resolute purpose
 of heart to walk herein all your dayes,
 you haue the Lords owne promise, that
 hee will make you truely honorable in
 the sight of all men, as euer was anie of
 your Progenitors; so as your very ene-
 mies shall acknowledge it, and bee a-
 fraide of you: And that he will more-
 ouer prolong your daies, and giue you
 a guard of his glorious Angels for your
 safty, to beare you in their hands in the
 day time; and in the night season, when
 you are secure to pitch their tēts about
 you. Your Countrey shal be blessed, that
 euer God vouchsafed such a light vnto
 it, Where any point seemes doubtfull,
 there make a marke: walke in the rest,
 untill the Lord cleare that vnto you.
 As this shall adde vnto my ioye, so for
 thousands who now pray for the increase
 of this honour, many times ten thou-
 sands shal euer praise the God of heauē
 for you. Now is the time: all mens*

Pl. 119. 59

Act. 11. 23

1. King. 3.

11. 12. 13.

Deu. 4. 6.

7. & 28. 10

11. 12. 13.

Psal. 91. 11

12.

& 34. 7.

1. King. 10

8. 9.

Phil. 3. 15.

2. Ioh. 1. 2.

3. 4.

The Epistle

Mat. 7. 14.
Apo. 21.
26. 27.
Apo. 22.
14. 19.
Mat. 7. 13.
Mar. 8. 36.
Ap. 10. 5. 6.
Luk. 12. 20
21. 34. 35.
36.
He. 3. 7. 13
Pla. 56. 12.
& 50. 14.

eyes are upon you. Your Honour knoweth the proverbe well, Magistratus virū indicat. Strive forward cheerfully (most noble Earle) in this narrow way of life, according to the hopes now long conceined of you; following herein all the worthies of the heauenly Hierusalem, and you shall live with them immortally: but if you should turne to the broad way of all the world (which the Lord forbid) you must perish with the world eternally. The Angell hath sworne it, Time shall be no more: but howe soone it is unknowne unto you. Take it now while it is called to day; pay your vovves and shine for evermore.
Dan. 12. 3.

Your Honorus for euer
most bounden,

I. Brinsley.



*To the Christian
Reader.*

Considering (Christi-
an Reader) that in e-
uery place, all those
who haue found any
sound comfort in the
Gospel, are desirous to expresse
the same in their conuersations, by
walking in thankfulness as it be-
commeth the seruants of Christ, to
adorne their profession thereby,
& yet notwithstanding the greatest
part doe much faile herein: I haue
thought it my bounden duety to
afford vnto them such help as God
hath vouchsafed me in this behalfe.

For

The Epistle

For alas it is too manifest, that too many, euen of them, do omit sundry and those most necessary duties; as by looking perhaps to some of the duties of the first Table, neglect the second: or to the second only, omit the first, which is called the great Commandemēt. Or looking only to the lawe, are too short for the Gospel: or boasting of faith, regard not works.

Others lie in fearful sins through ignorance hereof. And very many are obserued daily to fall into grievous offences, to the dishonour of Christ & discredit of their profession: yea, to the griefe of the godly, offending the weake, hardening the vngodlie, opening the mouthes of the Papists, and Atheists, with all the profane, to blaspheme that glorious name wherby wee are called. And not onely so, but more also, to the wounding of their own consciences, and giuing

aduan.

to the Reader.

advantage to Sathan, to accuse the
 before the Lord. Sundry also, of
 most vpright hearts, and who haue
 made good proceedings in godli-
 nesse, are yet knowen to lie languish-
 ing vnder the burthen of their
 sins, & feare of Gods displeasure,
 through want of knowledge how
 to find out their speciall offences,
 whereby their consciences are dis-
 quieted, and Gods hand doth lie
 so heauily vpon them. Many to
 liue in continuall doubt, whether
 they be in the fauour of God or no.
 Great multitudes in all places or-
 dinary to thrust themselues vnre-
 uerently into the presence of the
 Lord, to the word, sacraments, and
 all other exercises of the seruice of
 God, without any examination,
 or preparation of their hearts be-
 fore, to the prouoking of the grie-
 uous wrath of the Lord thereby.
 Now for these and for all other,
 whose desire is to walk with God,

The Epistle

and be pleasing vnto him, finding the true felicity that is in godlines, I haue thought my selfe bound by the Communion of Saints, to offer this my poore labour: Which first was vndertaken for my selfe and some priuate friends; the better to preuent all the former euils, and for the more easie obtaining the benefits following such a carefull watch. Herein I haue vsed the help of sundry learned and godly Diuines, folowing chiefly the direction of those two holy men of God, M. *Greeneham* and M. *Perkins*; whose writings were the first occasions of thinking hereof: the one requiring this examination necessarily vnto true & sound repentance, the other for the through curing of the wounded cōscience. And hence also I haue bene more incoraged to make this publike, not vpon any vaine or by-respect, but by some gracious experience

which

M. Greenham in the comfort of an afflicted cōscience. pag. 130.
M. Perkins of the practise of repentance. cap. 7.

to the Reader.

which I haue knowen of the profit
hereof in both accordingly: espe-
cially in restoring some of no mean
note, from much trouble, and
horroure of conscience, to excee-
ding ioy, and strong assurance,
when all other meanes haue fay-
led. Neither can this seeme strange
to any, considering it aright. For
what is it that brings that peace
and ioy of conscience passing all
vnderstanding to a Christiā soule,
but an assured testimony of our
conscience, that we doe not lie in
any one sinne, so farre as by wise
searching we are able to finde it
out, but hate and abhorre euen the
very least? and contrarily, that we
haue begun, and so strīue on for-
ward to walke in euery commaun-
dement of God without reproofe:
and that of true loue to our Lord
and Sauour. For to such a soule
only all the promises do appertain
as they are applied through the

The Epistle

Lam. 3. 39
40.

whole Booke of God. In a word, I haue bene more imboldened, by obseruing daily, how on the one side the godly Preachers vpon euery occasion, calling men to repentance, exhort all earnestly with the Prophet *Jeremy* to examine and trie their wayes, and turne againe vnto the Lord, if euer they wil find mercy with him. Which worke of examination hardly one of a thousand knoweth how to performe in any good measure, as may bring true comfort vnto their soules. And on the other side considering how many of our simple seduced brethren, haue bene drawn to a dislike of our religion, & a liking of popery, by this especially, because ours (as they say) is a religion of carnall liberty, theirs of holines; ours full of diuisions & vncertainty, theirs of perfect vnity: That they also may see herby, that ours is indeed a religion of perfect holines and vnitie

pre-

to the Reader

prescribed by the Lord himselfe,
 wherunto so many of vs as are tru-
 ly cald to the sound professiō of it,
 do strue instantly to attain, day &
 night; so worshipping the God of
 our fathers, in spirit & truth: wal-
 king in the selfe same narrow way
 of eternall life: And that all their i-
 magined holines is nothing for the
 most part, but mere superstition, in
 outward shewes, of mens inuenti-
 ons, concerning which, God will
 aske thē one day, who hath requi-
 red them at their hands, altogether
 neglecting most of the duties of
 true piety; as those of the first ta-
 ble: That so they perceiuing how
 they haue bene deluded, may (at
 least some of them whō God hath
 ordained vnto life) come out of
 the snare of the diuell, and ioyne
 themselues to vs againe: so to es-
 cape that torment which al that re-
 ceive the mark of the Beast, by any
 such submission to that Romane

Esa. 1. 12.
 Deu. 4. 2.
 and 12. 31.
 32.

Act. 13. 48
 2. Tim. 2.
 25.

Apo. 14.
 9. 10. 11.

The Epistle

Antichrist must endure for evermore. With whom this holines of our religion cannot preuaile, let the open their eyes, and behold what euident witnesse God hath giuen vnto it from Heauen, and against Popery in these our dayes, cōfessed by all for the present, vnlesse more obstinate then *Pharo*: I appeale to their consciences; First, in our three miraculous deliuerances, as of Isra-

1. ell from Egypt: [The first, from the intended inuasion in *An.* 1588. by the winds, after generall fasting &
2. prayer in all the land. The second, from their long threatned day; by bringing in our soueraine King in such a peace, through a feare cast on the enemye, that a dog did not wagge his tongue against vs. The
3. third, from the gun-powder plot at the very instant; by their owne Letter, & immediate motion of the hart of our King.] Secondly in making their owne bloody deuises

Exo. II. 7.

their

to the Reader.

their own & only ruine. Thirdly, in manifesting to all the world that Popery is vpholden by lying and murder, the speciall workes of the diuell, & brands of his seruants; & that God, he himselfe hath alone vpholden the Gospell against all the subtiltie and power of Hell. If notwithstanding these & all other meanes wherby the Lord hath so oft & so cleerely conuincd them, they will still set themselues with *Pharo*, to fight against him, & pursue their bloody practises against his Israel, they may proceed: yet let them know for certaine that he will once againe get himselfe greater glory of them, in the heart of the Sea, in their vtter ouerthrow & our finall deliuerance from them, when hee hath first sufficiently humbled vs by them, and prepared vs therunto. But for you my brethré, who haue separate your selues from communion with vs & with

The Epistle

our Assemblies, or are inclining therunto: I would craue these two things of you; First, with what spirit you can condemn that to be no true Church of God, which protesting against all idolatry of Antichrist, professeth al this way of life, which whosoever walketh in is vndoubtedly the child of God & shall haue eternall life, notwithstanding all his other errors, slips and infirmities. Secondly, how you dare depart or draw others out of the bosome of this Church to so many euils, as must needs follow vpon you bodily & spiritual; seeing out of the true Church is no saluation: & therefore you are left vtterly destitute of all the promises made vnto it, & so of all true comfort, providence & protection. I call you stil brethren, because I am perswaded that many of you truly professe and strieve to walke with vs in all this way of life, & so keepe the inward Cōmunion

with

to the Reader.

with vs ; howsoever thorow ouer
 great a conceit of your owne per-
 fection, & discontentment therup-
 on, with too vncharitable cēfuring
 of your brethren you haue made
 this gricuous rend, forsaking our
 outward fellowship: & because I
 hope (as I earnestly pray day and
 night) that God will perswade you
 to returne againe vnto the tents of
Shem; hearken to the Lords Coun-
 sel in time & try wel this our path,
 least you repent to late. And for all
 of you beloued in the Lord, who
 holding soundly the Communion
 of Saints, doe professe sincerely all
 this trueth of God to your immor-
 talitie, & desire the peace & pro-
 speritie of Sion; I humbly beseech
 you in the name of the Lord Iesus
 Christ & by our appearing before
 him, that we our selues looke wel to
 these two things; First, that we eue-
 ry one of vs indeauour to walke
 more warily and conscionably in

euery

The Epistle

euery part of this way of life as in words we professe it, that we be not condemned of our owne consciences. And secondly, that we learne to loue them most who walk most holily and vnblameably herein, as they are most deare vnto the Lord. And then shall we soone see all our cōtentions at an end, the Lord glorified in our holy agreement and magnifying his power & mercy in continuuing our deliuerances & the destruction of all our enemies, the Kingdome of Christ to come with power, the Kingdom of Sathan & Antichrist to fall downe like lightning. Pardon mee therefore, that I haue presumed to offer this vnto thee, seeing that how plaine soeuer it is, yet it may proue profitable (as I hope) to many thousand poore soules, who want leasure or ability to search greater volumes, being so brieue and easie for all: and also that it may bee for mee as the wi-

dowes

to the Reader.

dowes mite throwne into the treasure of the Lord, and the surest pledge of my care for my Christiā friends, and of my hearty desire towards the Church of God, being that wherein I my selfe haue euer found true comfort. If thou be one who by reason of thy ripenesse & perfectiō, despisest it, as hauing no neede of any such a helpe, yet haue compassion of thy brethren: neither knowest thou what a day may bring forth. Or if thou seest the good that may come to very many by such a course, helpe to perfect that which is here thus begun: or at least, if God shall perswade thee of the benefit which thy self may reap hereby, spend one houre with mee constantly euery weeke in trying thy waies, & turning thy feet vnto the testimonies of the Lord. If thou thinke the whole course ouer long, yet thou mayest soone runne over the seuerall heads, chiefly of the

* Law

The Epistle

*They are
for most
part set
downe in
small let-
ters to
help here-
in.

Gen. 7. 1.
Eze. 9. 4. 5.
6.
2. Pet. 2. 5.
7. 8. 6.

* law & Gospel, taking most pains
in those which most neerely touch
thine owne wants, and infirmities,
after thou hast marked the out by
diligent obseruation of thy selfe: so
striving hard forwardes towardes
the marke. Or if thou say, that some
duties doe not concerne thee: the
4. 5. & 6. benefits of this examina-
tion will teach what vse to make of
the whole. And then as I cannot
doubt of thy hearts affection, and
supplications for me: so the whole
land shal fare the better for thee, &
thy prayers; though the chiefe cō-
fort & blessing shal turne into thine
owne bosome. This watch of the
Lord duely obserued, being vnto
thee as the Ark of Noah, what euils
soeuer come vpon the world; thy
Lord & Sauior shal be glorified by
thee; the godly edified by thy holy
ensample; the wicked cōuerted, or
at the least haue their mouths stop-
ped, & be left more without excuse.

Necessitie

Necessitie of the present and constant Practise of the Examination of our selues.



*First, it is the commande-
ment of the Lord in sun-
dry places of Scripture,
and the practise of his
dearest seruants. Psal. 4.*

*4.5. Lam. 3. 39. 40. 1. Cor. 11. 28.
2. Cor. 13. 5. Psal. 119. 6. 59. 99. 100.
101. 105. 112. 160. 167. 168. Psal. 1. 1. 2.
Iob. 10. 2. 1. 13. 15.*

*2. Without this particular triall, a
man may be a notable hypocrite, ha-
uing a name to line, and yet be dead;
and so not onely deceiue others, but
euen his owne soule, when he thinkes
himselſe in the best case. Act. 26. 9. 10.
11. 1. Tim. 1. 13. 16. Tit. 3. 3. Eph. 2.
1. 2. 3. Apoc. 2. 1. 2. 3. 1. Tim. 5. 6.*

*3. Without this (as will after more
appeare) no man can haue any ſound*

*Luk. 21. 34
35. 36.*

Apo. 3. 3.
 & 15. 16.
 1. The. 5.
 2. 3.
 Psal. 144.
 15.
 Amos 5.
 18. 19.
 & 9. 2. 3. 4.

 Psal 103.
 17. 18.
 1. Ioh. 1. 7.
 & 2. 3. 4.
 5. 6.
 Gen. 17. 1.

 Ps. 1. 1. 2. 3.
 119. 1. 2. & c.

 Mal. 1. 6.
 Ioh 14. 15.

 Mat. 25. 21
 23.
 Iere. 17. 9.
 10.

comfort, but horror, in the day of death,
 or of any notable calamity: one, or both
 of which will certainly come upon all
 the world, none knoweth how suddenly.
 For, first none can haue true comfort
 then, but hee onely that knoweth that
 God is his God, and that he is presently
 in his fauour. Secondly, none can then
 be assured of his fauour, but angel:
 saue onely hee, that indeanoureth to
 walke in euery commandement, and to
 turne from euery euill way. For, God is
 only the God of such. All the promises
 and tenour of the Scriptures run onely
 for such. Though other meanes bee
 profitable hereunto, yet none of them
 can giue this strong assurance: be-
 cause this indeanor to performe a con-
 stant cheerefull, & perfect obedience,
 is the onely true triall of a good child,
 an obedient seruant, a loyall subiect, a
 faithfull spouse: and finally, because ac-
 cording to this indeanor wee must bee
 indged; and for that, mans heart is de-
 ceitfull aboue all other things.

Examining our selues.

3

4. No man can haue any comfort in any thing, untill hee know that hee is in Christ, and Christ his, and in him (which is onely hereby tryed) and so he, by Christ, made an heire of all. Reuel. 21.7. Mat. 7.23.

5. Some grienous indgment may lie vpon vs, either for liuing in some sin which we knowe not of, or for omitting some duety, which hereby wee might remoue: or else God may deny vs some speciall blessing: which hereby we might obtain.

6. The deferring of it now, when God calls vs vnto it, may either prouoke him to cut vs off, that we shall neuer haue time to do it after, or no hearts to do it: or thal we shall find no comfort in doing of it, or no place to repentance for deferring it so long, but a righteous recompence that he wil not heare vs when we would, because we would not heare him calling & crying to vs to do it before when he would.

Lastly, for want of practising this duetie of Examination, [besides that we may indanger our selues to bring

upon

2. Cor. 13.

5.

Rom. 8.17.

32.

1. Cor. 3.

22. 23. 23.

Lam. 3.39

40.

2. Sam. 21

1. 2. 3.

Ios. 7.10.

to 14.

Exo. 4.24.

1 Cor. 11.

30.

Ier. 5.25.

Psal. 81.

13. 14. 15.

Psa. 95. 7.

to 11.

Heb. 12.17

Pro. 1. 24.

to 28.

Heb. 6. 1. 2.
 to 7. & 10.
 23. 24. to
 27.
 Mat. 25.
 28. 29. 30.
 1. Ioh. 2. 19.
 Mar. 4. 24.
 25.
 Reuel. 2.
 22. 3. 1. 2.
 3. 19.
 Psal. 5 1.
 8. 9. 10.

upon vs the Ienerall euils that follow
 impenitencie in any sinne (set downe
 after, Pag. 26. 27. 28. 29. 30.) and also
 deprive our selues of the benefits and
 comforts following a godly life, (Pag.
 32. 33. 34.) and which are obtained by
 such a carefull Examination and
 Watch mentioned after, Pag. 153. 154.
 155. 156. 157. 158. We may look for this
 fearefull iudgement, To become Apo-
 states and backe-sliders from God, for
 not going forward in grace; and so ei-
 ther to fall from him utterly, if we were
 but hypocrites before: or being his
 children indeed, that yet the Lord will
 therefore come vpon vs of a suddaine,
 and bring vpon vs some great afflicti-
 on, untill we remember from whence
 we haue fallen, repent, and recover our
 selues, doing our first workes: or that
 Gods hand may lie heauily vpon vs, all
 the dayes of our life, as it did on Dauid
 after his adultery; as followeth in the
 case of Apostasie. Pag. 162. 163. 164.
 165. 166. 167.

A Prayer before our Examination, for our right and fruitfull practise of this great and happy labour: to be used either in this forme, or more briefly according to our holy meditation.



O most holy God and louing father, who seest in secret, and rewardest openly; and hast commanded all thy children to watch and to pray continually; and to this end to examine and to trie their hearts and wayes that they may euer haue thy fauour and blessing, & be assured neuer to be confounded whilest they endeavor to walke vprightly in all thy commaundements: I poore wretch doe humbly beseech thy heavenly Maiestie, to assist me at this time, in this work which is of all other the hardest to flesh and blood. For, O Lord, I

Mat. 6.4
Luk 21.36
Psal. 4.4.
5.6
Psal. 1.1.
2.3.
19.1.2.
3.4.

Verf. 6.

Psal. 19.13.
Iere. 17.
9.10.
Psal. 73.
22.

C

feele

2. Pet. 1. 9.

Apoc 3. 1.

Pro. 17. 3.

Heb. 3. 12.

13.

Pro. 4. 23.

Heb. 6. 1. 4.

& 10. 23. 24

Exod. 4. 24

25. 26.

1. Cor. 11.

28. to 32.

Iere 5.

24. 25.

Mat. 26.

40.

Zach. 3. 1. 2

Psal. 51. 6.

Pro. 17. 3.

feelemyselte so blinde and full of
 selfeloue, andmy heart so deceit-
 full, that I may be dead, hauing a
 name to liue. I evidently see, oh
 tender father, that through the in-
 numerable deceits that are in sinne,
 I may easily depart from thee, or
 fall into or liue in some grieuous
 sinne, or in the omission of some ne-
 cessary duetie to prouoke thee to
 smite me with some iudgement, or
 at least to turne away good things
 from me, euen then when I thinke
 my selfe in the best case. I find my
 selfe moreouer so weake, that I am
 not able to spende one houre thus
 with thee to preuent these evils:
 My deadly enemy will stand vp
 also at my right hand to hinder me
 herein, to deprive me of that bles-
 sing that I may surely expect in a
 right performance of this duetie.
 Inable me therefore (deare father)
 to set my selfe in thy presence who
 lookest chiefly vppon mine in-

ward

A Prayer.

9

ward affections, and to doe this seruice vnto thee in the most sincere and humble manner, that it may be accepted of thee. Strengthen mee with thy holy Spirit, that my heart may goe together with thy word. in euery part of this triall; that I may reioyce and prayse thy name, wherein I haue receiued strength to begin to walke with thee; and bee thereby encouraged to run on more cheerefully in this narrow way towards thy heauenly kingdome. Soften my hard heart, that I may be humbled vnfainedly when thou shewest me wherein I haue offended thee, that I may mourne looking at thy sonne whom I haue pearced thereby, and yet withall in the fountain of his blood find euerlasting comfort. Helpe me both to perceiue my wants, weaknesse, and corruptions, and to keepe a remembrance of them; to reforme whatsoever is amisse, to bring euery

Exod. 3.5.
Leuit. 10.3

Psal. 27.8.

Psal. 103.
1.2,3,4,5.
6.

Ezek. 36.
26.

Zach. 2.10
Zach. 13.
1,2.

2. Cor. 10.
5.

C 2

thought

thought into a holy obedience.
 And that I may renew my vowes,
 to bring forth daily betterfruit, euen
 to my old age and last dayes: con-
 tending more earnestly towards
 the marke, vntill I attaine the hea-
 uenly patterne. Keepe me O righ-
 teous Father, from securitie, or
 standing at a stay, least for not going
 forward, I goe backward in thy
 iustice, and become an Apostate to
 turne after the euill world, and pull
 thy wrath vpon me. Confirme me
 in this grace, both carefully and
 constantly to keepe thy watch, that
 I may haue boldnesse now and euer
 expecting thy comming, crying
 Come Lord Iesus. And that in the
 meane time, though mine aduersary
 should write a booke against me,
 I may weare it as a crowne vpon
 my head. And finally that at thy
 appearing I may lift vp my head
 for ioy, when all they who haue not
 watched, shall crie vnto the hilles

and

and mountaines to couer them
frō thy presence. Rouse vp also my
drowfie soule, to learne of thee my
Sauour how to pray, and to be-
stow more time therein then euer
I haue done; and that I may wra-
stle with thee, and weepe as *Iacob*;
neuer letting thee goe before thou
haue blessed me: that thereby I
may obtaine this strength so to
watch. Let mee euer remember
that I cannot watch, vnlesse I
pray, nor pray vnlesse I watch;
that I may not separate these two,
but continually watch & pray that
I neuer fall into temptation. Graunt
me withall to bee able to apply thy
promises to my selfe particularly,
& to feele that vnspeakable comfort
that is in thé, hauing mine eye sted-
fastly fixed on thee (my blessed Sa-
uour) and that ioy thou holdest
out vnto mee. Vouchsafe, oh gra-
tious father, that I may thus grow
in inward cōsolation by feeling thy

Mat. 13.
33. 14. 38.
Luk. 11. 2.
Hos. 12. 4.
Luk. 21.
36. 37
Mar. 14. 8
Mat. 7. 7. 8
Luk. 11. 9.
13.
Iam. 4. 2.
Heb. 11. 1. 2.
6.

Rom. 4.
19. 20. 24.
Heb. 12.
1. 2. 3.

Pla. 4.6,7.

Pla. 16.11.

17.15.

1. Cor. 13.

23.

1. Ioh. 3.2.

Rom. 8.18.

fauorable countenance shining still
 more brightly vpon me, vntill I shal
 behold thy glorious face in the hea-
 uens, and receiue the full and euer-
 lasting rewarde of all my poore
 indeuours, through thy dearely
 beloued sonne, mine onely
 Lord and Sauour,

*Amen.***First**

First, meditate seriously of these worthy places of Scripture, and so proceed with an vnderstanding heart, hoping at length to be fully conformed to the heauenly patterne: and the Lord fulfill all thy desire.

I Call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may line. Deut. 30.19.

By louing the Lord thy God, by obeying his voyce, & by cleauing vnto him, for he is thy life and the length of thy dayes. 20.

Let not this booke of the law depart out of thy mouth, but meditate therein day and night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy wayes prosperous, and then shalt thou haue good successe. Ios. 1.8.

Blessed is the man that doeth not walke in the counsell of the wicked, nor

Thou that
hast Da-
uids spirit,
haue his
eccho in
thy heart
to say in
euery part
hereof,
I his oh
Lord I wil
do, Psal.
27.8

stand in the way of sinners, nor sit in the seat of the scornfull. Psal. 1. 1.

But his delight is in the law of the Lord, and in his law doth he meditate day and night. 2.

For he shall bee like a tree planted by the riuers of water, that will bring forth her fruit in due season, whose leafe also shall not fade: so what soeuer he shall doe shall prosper. The wicked are not so, but as the chaffe, &c. 3.

Wherewithall shall a young man redresse his way? In taking heede thereto according to thy word. Psalme 119. 9.

I considered my wayes, and turned my feet vnto thy testimonies. Vers. 59.

I made haste & delayed not the time, to keepe thy commandements. 60.

Oh how loue I thy law! it is my meditation continually. 67.

By thy commandements, thou hast made me wiser then mine enemies: for they are euer with me. 98.

I haue had more understanding then

all

all my teachers : for thy testimonies are
my meditation. 99.

I understood more then the ancient,
because I kept thy precepts. 100.

I refrained my feet from euery euill
way, that I might keepe thy word. 101.

Thy word is a lanthorne unto my feet,
and a light unto my paths. 105.

Thy testimonies are my delight and
my counsellors. 24.

They are better unto me, then thou-
sands of gold and siluer. 72.

The Lord is with you whilst you are
with him: if you seeke him hee will bee
found of you; but if you forsake him, he
will forsake you. 2. Chr. 15. 2.

The hand of our God, is vpon all them
that seeke him in goodnesse: but his
power and his wrath is against all them
that forsake him. Ezr. 8. 22.

The iust shall liue by faith: but if any
withdraw himselfe, my soule shall take
no pleasure in him. Heb. 10. 38.

Because iniquity shalbe increased, the
loue of many shall waxe cold: but hee

that

that endureth to the end, hee shall be saved. Mat. 24. 12. 13.

Prou. 3. 21, 22. to 26. & 4. 6. 19. 20. 21, 22.

Iob. 22. 21. 22. 23. 10, 11, 12. 28. 29.

Mat. 7. 13. 14. Apo. 22. 14. & 14. 12.

Wherefore is living man sorrowfull? Man suffereth for his sinne. Let vs search and trie our wayes, and turne againe unto the Lord. Let vs lift up our hearts with our hands to God in the heauens. Lam. 3. 39. 40. 41.

When I held my tongue, my bones consumed, or when I roared all the day. Then I acknowledged my sinne unto thee, neither hid I mine Iniquitie: for I thought I will confesse against my selfe my wickednesse unto the Lord, and thou forgavest the punishment of my sinne. Psal. 32. 1, 2, 3, 5, 6.

Iob. 33. 23. 24. 25. 26. 27. 28. 1. Ioh. 1. 9.

Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby shalt thou haue prosperity. Iob. 22. 21. 22. to the end of the chap.

Receiue I pray thee the Lawe of his
mouth, and lay up his words in thy
heart. 22.

If thou returne to the Almighty,
thou shalt be built up, and shalt put ini-
quitie farre from thy tabernacle. 23.

Thou shalt make thy prayer vnto
him, and he shall heare thee, and thou
shalt render thy vomes. 27.

The innocent shal deliuer the Island:
and it shall be preserved by the purenesse
of thy handes. 30.

The

The true Watch and Rule of Life.

1. The Assurance of Gods fauour chiefly to be sought-for.



HA T which aboue all other thinges in the world, a man is most earnestly to labour for, is, To be assured of his saluation, that he is in the fauour of God, and standeth in the state of Grace, and to increase in this Assurance daily. For,

First, this will quiet the heart of a man, and fill it with vnspeakeable ioy, euen in the midst of his greatest troubles whatsoeuer.

2. The doubting or want of assurance hereof will breede extreame vnquietnes & horror to euery man, when once his conscience shal be awakened, & be vnto him as the beginning of the vnspeakeable torments of hell fire.

Mat. 6. 33.
and 13. 44.
45, 46. &
16. 26.

Mar. 10. 17
Rom. 5. 1.
2. 3.
Psal. 4. 6, 7

Gen. 4.
13. 14
Deut. 28.
65, 66, 67
Esa. 51. 20.
21.

2. *The meanes to get this Assurance;
viz. the Triall of our selues.*

2. Cor. 13. 5

1. Cor. 11.

28. 31

Mar. 1. 4. 5

and 16. 16

Act. 2. 38

and 20. 21

Luk 3. 3

Ioh. 1. 12

Gal. 3. 26

Col. 3. 9.

10. 11

The meanes whereby wee may obtaine this certaine Assurance, that wee are the children of God, and in his fauour, and also get the same more confirmed daily, is, by a carefull examination of our selues, whether we feele these two graces, Repentance and Faith; and that increased in vs, or at least continued with a true desire and endeouour of increase: for hereby we haue put off the old man, & put on the new, wee are regenerate and in state of grace, and so are acceptable to the Lord through Iesus Christ.

3. *The rule of our Triall.*

Heb 6. 1

Rom. 7. 7

2. 12

Zac. 12. 10

Act. 2. 37

Mar. 1. 15.

Our repentance and conuersion being wrought, partly by the Law, and partly by the Gospel: we must trie our selues both by the Law and Gospell. The summe of the law being comprised in the ten commandments; the summe of the Gospel

in

in the Articles of our faith, commonly called the Apostles Creede.

4. *The Subiect of our Triall, or parts to be examined.*

We must examine our selues, and that for all parts, whether we find a change, that is the new birth begun in vs.

1. Our mind, whether we labour to bee dayly more inlightened to know that which is good and to be imbraced, and that which is euil for to be auoided, by increasing in the knowledge of the word of the Lord, and especially of Iesus Christ and him crucified, in the same reuealed.

2. Our memorie, whether it doe more firmly keepe those good things that it hath learned.

3. Our will, whether it more freely choose the good and refuse the euill.

4. Our affections, whether they be every day more conformed to

2 Cor. 13. 5
1. The. 5.
23

Col. 1. 9. 10
Heb. 5. 14
1. The. 5
21.
2. Pet. 3. 18

Psa. 119. 11
Pro. 7. 1. 2
Luk. 2. 51.
Rom. 7. 18
19. 20

the

2. Pet. 1. 4
Act. 2. 42.
46.

the holinesse of Christ; that is, in louing that which G O D loueth, hating that which he hateth, reioy- cing in that whereby he is honored and well pleased, grieuing for the contrary: fearing onely the offend- ing of him, securing our selues in his loue and fauour alone.

Rom. 2. 15

2. Sam. 3. 4

10.

Heb. 10. 22

Rom. 5. 1

2. Cor. 1. 12

Rom. 7. 22

24.

Rom. 2. 15.

1. Cor. 6.

20.

Rom. 6. 12.

19.

Iam. 1. 26.

Deu. 5. 4.

5. 6.

5. Our conscience, whether it be still tenderer; 1. Checking vs for every fault don or intēded. 2. Quie- ting vs in this Assurance, that our sins are washed away in the blood of Christ. 3. Bearing witnesse vnto vs of our vpright liues and conuer- sations, at least begun with a reso- lute purpose so to proceed all our dayes.

6. Our body, whether it ende- uour, and we grow to more abilitie daily, to performe every duety ac- cordingly and in every part, and all this at all times, and in all places conuenient.

All these parts being the Lords,

he

he doth require this holinesse in them all; & that by striving to perfection, each day growing a little, vntill we com to a perfect man, the measure of the age of the fulnesse of Christ. Vntill wee feele this change, wee can neuer haue any true comfort; and as it increaseth so doth our comfort, and contrarily if wee decrease. Matth. 22. 37. Luke 10. 27. 1. Thes. 5. 23. Phil. 3. 12. 13. Leuit. 22. 20. Ephe. 4. 13.

4. Time of our Examination.

The fittest time is,

1. In our preparation to the Sabbath, to obserue it continually. Eccl. 4. 17. Psal. 26. 6. 1. Cor. 11. 28. 31.
2. More carefully before our receiuing the Sacrament, or before a fast publike or priuate. But aboue all, in any grieuous visitation, and chiefly when the Lord seemes to summon vs by death to appear before him, to giue an account of our Stewardship. Ioel 2. 12. 13. 17.

This is
the surest
way to re-
moue or
sanctify
any iudge-
ment that
we shall
surely find
comfort in
it, in the
end, or to
obtaine
any mercy

* Keepe
narrowe
watchouer
thy heart
herein.

The reason is, because the Lord
will bee sanctified in all them that
come neere vnto him in any such
speciall manner, threatning to cut
him off that approacheth in his vn-
cleannesse. And moreouer we may
certainely expect a measure from
him of blessing, as wee measure to
him in our preparation to come be-
fore him. *Leu. 10. 3. and 22. 3.*
Exod. 19. 22. Mat. 7. 2. Mark. 4. 24.
Psal. 4. 4. 5.

5. Place for our Examination.

The meetest place is, where wee
may be most secret, and freest from
* distractions, remēbring the ma-
litious indeauors and cunning of
Sathan, to hinder or disturbe our
best workes, as experience in this
will soone teach vs plainly, setting
our selues as in the presence of God
with whom wee haue to deale,
whose eye is vpon our hearts and
the manner of our carriage herein;
and where wee may most freely

powre

powre out our soules without suspicio of hypocrisie & in the most humble manner, accustoming our selues to the same place.

*6. Helpe before our Examination,
to make it more powerfull.*

Wee may vse the helpe of this threefold consideration;

1. Of the misery into which euery sinne brings vs, vntill we haue truely repented of it.

2. How our finnes are made more hainous by circumstances.

3. The blessings following a holy conuersation.

The first helpe, viz. danger of wilfull impenitency in any sinne.

* 1. By euery sinne we dishonor God more or lesse, according to the quality thereof, and so prouoke him to dishonour vs againe. 1. Sam. 2.30.

2. Euery sinne defaceth in some sort the image of God in vs, which we should labour to repaire daily.

* Awake thou secure Christian, and consider well in what state thou standest.

This Image is the knowledge, righteousnesse, and holinesse commanded in the word of God. Col. 3.9.10. Ephe. 4.24.

Ioh. 8.44.

3. Each make vs in part like Satan, whom in that sinne we resemble; giuing him aduantage therby both to accuse vs before the Lord, and to lay speciall claime to vs for the same; or at least to get libertie to afflict vs thereupon.

1.Ioh. 5.18

Iob 1.9.10,

11,12.

Esa. 59.2.

Ios. 24.19.

20.

Iere. 5.25.

Psa. 5.4.5.

4. Each as a cloud separates betweene the Lords mercy and vs, hides from vs the comfortable light of his countenance, hindreth the course of his graces (for God is so holy, that no euill can dwell with him) and so turnes away blessings temporall and spirituall.

5. Prouokes the anger of our most louing father against vs, as the faults of children doe of their parents. 1.Cor. 10.22. Exo. 4.14.24. Ios. 22.17.18.

6. Brings distrust of Gods pro-

uidence

uidence and fatherly protection, and weakeneth our faith in all his promises, by the same ensample of a lewde Child continuing obstinate against the parents in any fault: so that we cannot say, that God is our God, or that we are his duetifull people and children, and in his fauour, so long as we continue therein. The Triall of this in our most serious prayers in time of trouble is most euident.

7. Brings temporall scourges on our bodies, goods, friends or name; whereby the Lord sheweth his hatred of euery sinne, euen in his owne children, and awakeneth them, that they may not bee condemned with the world; preuents the like in themselves and others; as *Dauids* ensample fully declareth.

8. Grieues Gods spirit, to cause it to depart so farre, as that wee shall lose our sound feeling of

Psa. 50. 16.
17. 18.
Esa. 1. 12.
13. 10 17.
66. 3.

Exo. 4. 24.
26.
1. Cor. 11.
30. 31.
Num. 27.
12, 13. 14.
and 20, 12
24.

Eph. 4. 30.
 1. Th. 5. 19.
 Psa. 95. 8.
 9, 10, 11, 12.

the true comfort in Christ, and much more of the particular experiments of his extraordinary favours, wherein he is wont to reueale himselfe to his, most familiarly; renewing his speciall mercies every morning, so long as wee carefully stirre vp our hearts to obserue his strict Watch. Wee shall bee made vnable to pray as wee ought, to heare or performe any spirituall duetic aright with liuely comfort. And contrarily wee shall become hard hearted to lose that sense of sinne and Gods anger for it, which formerly wee had; to cost vs many a sorrowfull heart before wee recouer it againe. To teach vs to knowe Gods holinesse and our owne vilenesse, and so to bee made more watchfull after, to keepe and stirre vp the spirit, to make more account of it, and giue it better intertainement. Cant. 5. 2, 3, 6, 7.

9. Brings a wounded conscience, the greatest plague of all other: for the conscience will keepe a remembrance, though it sleepe vntill God awake it, & call it to an account, and then wil follow (Pro. 18. 14. Gen. 4. 7. Gen. 3. 8.)

1. Shame, to make vs run from God as *Adam*.

2. Sadnesse, as in *Naball*.

3. Terrible fear, as in *Balthazar*.

4. Despaire as in *Cain, Saul, Iudas, Achitophell*.

5. A hell in our consciences, the very entrance into the lake, that we shalbe as the raging sea, casting out our owne shame; the worme of conscience beginning to gnaw without hope of release or any ease, vnlesse all this be preuented by speedy & vnfeined repentance in this life, which we know not whether it shall be continued vnto the morning. Esa. 57. 20. 21. Luk. 12. 20.

Be affraied of this thou obstinate sinner: it will surely ouertake thee, either in this life, or so soone as euer thou departest hence, when it wil be to late to cure it.

10. Barreth vs out of heauen, & deprieth vs vtterly of all the ioyes thereof. 1. Cor. 6. 9. 10. 11. Matt. 5. 19.

11. Thrusts vs into hell, to abide the torment therof with Satan and his Angels for euermore. Apo. 21. 8 Gal. 3. 10. Rom. 6. 23. Deu. 27. 26. Gen. 2. 17.

The second helpe, viz. by considering the circumstances whereby our finnes are made so sinfull.

1. The terrible maiesty of the glorious G O D against whom the sinne is committed, declared euidently in the punishment of the Angels, *Adam*, the old world, *Sodom*, at the giuing of the lawe on mount *Sinai*, in the captiuitie and destructions of Gods owne people, and to bee reuealed most fearefully, when Christ shall come with thousand thousands of glorious Angels (to take an account

for

for the keeping thereof) in flaming fire, to render vengeance to all who know not God, being disobedient to the Gospel of Christ. Deut. 4. 24. Exod. 20. 5. 2. Thes. 1. 7, 8, 9, 10.

2. Because our sinnes haue bene committed through ingratitude & abuse of his mercies bestowed vpon vs, both ordinary and extraordinary. 2. Sam. 12. 7, 8.

3. Contrary to the checks of our consciences which haue bene conuincd for the same. Ioh. 15. 22. 24. Rom. 1. 18. 21.

4. Contrary to our high calling to be Christians. 1. Thes. 2. 12, and 4. 7. 1. Cor 1. 2. 1. Pet. 1. 15.

5. Contrary to our couenants at baptisme, our vowes oft renewed, with many holy motions and purposes. Ezech. 16. 4. 6. 8. Eccle. 5. 3. 4. 5.

6. Against threats, & examples of Gods iudgements and his fatherly

chastise-

chastisements on our selues and others. Dan. 5. 18. 22. 23. 24.

7. By committing the same sins oft after our repentance, & pardon obtained. 2. Pet. 2. 22.

The third helpe, viz. by considering the blessings following a holy conuersation.

Behold
thy reward
thou care-
full Chri-
stian, and
thou wilt
neuer
faint.

As 1. The escaping of all the former misery of sin. Deut. 6. 24. 25.

2. We shall honour God and adorne his Gospel, & so be honoured of him again. Tit. 2. 10. Deu. 4. 6

3. Wee shall repaire his image daily, to cause him to delight in vs. Eph. 4. 23. 24. Col. 3. 10.

4. We shall get more assurance of his fauour, fatherly protection, and providence for all benefits, so farre as may stand with his owne glory, our saluation and the good of his Church. Psal. 34. 10. 18. 37. 24. 25. Iob. 22. 21. 22. 23. &c.

* God is
still the
same to all
that follow
their steps

* 5. We shall obtaine boldnesse and power in praier, as *Abraham,*

Moyse,

Moyſes, Samuel, Iob, Daniel. Prou.
28.1. Pſal. 4.3. Iam 5.16. Iob. 22.
30. Iere. 15.1. Eze. 14.13, 14, 15, 16.

6. We ſhal eſcape many ſcourges
Pſal. 34.15. Iam. 5.16, 17, 18. Heb. 12.
5. Apoc. 3.19. 1. Cor. 11.30. 31, 32.
Eze. 14.13, &c.

7. We ſhall ſtirre vp and reioice
the ſpirit of God in vs, and ſo get
an increaſe of all graces: for to him
that hath ſhall be giuen, & he ſhall
haue abundance. Mat. 25.29.

8. We ſhall diſmay and driue a-
way Sathan, with all his temptati-
ons and accuſations. Mat. 4.11.
Iames 4.7.

9. We ſhall ſtoppe the mouthes
of all the wicked, when we may
beare their reproch as a crowne, &
ſo haue boldneſſe in the day of tri-
all to ſtand foorth for any good
cauſe, as *Moyſes, Samuel, Iob, Paul,*
Num. 16.15. Iob 31.35, 36.

10. We ſhall get and keepe a
good conſcience, which is a con-

tinuall

tinuall feast, euen the beginning of the kingdom of heauen in peace and ioy in the holy Ghost, with assurance of the gard of the Angels, and all other blessings thereunto belonging. Pro. 15. 15. Rom. 14. 17. Psal. 91. 11. & 34. 7. Mat. 11. 29. 30.

11. We shall escape the lake and torment, which all the foolish, that is, all impenitent sinners must endure for euermore. Apo. 21. 8.

2. Tim. 4.
7. 8.

1. Cor. 2. 9.

12. We shall obtaine the crowne and Kingdome laid vp for all those who thus walke with G O D, euen the ioyes which neuer eye saw, nor neuer eare heard, nor entred into mans heart for to consider of; with a certaine reward of euer good duetie that euer we performed. Matt. 6. 1. 4, 6. 18. and 10. 42.

1. Tim. 4. 8

13. And so hauing the assurance of all the promises for the life present, and that to come, wee shall bee able to waite continually for

the

the appearing of our Lord and Sa-
 uiour, lifting vp our heads for ioy,
 crying alwayes, Come Lord Iesus,
 come quickly. Luke 21. 28. Apo.
 22. 20.

*Some other Rules to be obserued for
 our direction and comfort in
 our examination.*

1. That we examine for sinnes,
 1. past. 2. present. 3. which wee
 are in danger of.

2. Concerning sinnes past, whe-
 ther we haue so vnfeinedly repen-
 ted of them, that the very remem-
 brance of them is grieuous vnto
 vs. Psal. 25. 7. and 51. 2. 17.

3. A contrite heart after euery
 offence, because we haue therein
 offended our louing God, with a
 liuely hatred of the same, and a
 resolute purpose neuer to commit
 it again (looking withall at Christ,
 whom we haue pearced thereby)

Psal. 51. 4.
 17.

Zach. 12.
 10.

2. Sam. 12.
13.

Ioh. 15. 7.
and 16. 23.
24.
Mat. 7. 7.
and 21. 32
1. Ioh. 1. 14
Iam 4. 3.

* Marke
wel thy in-
firmities &
wants, and

is a certaine assurance vnto vs, that that sinne is pardoned in Christ, and we freed by him from all satisfactory punishment due vnto it. With *Dauids* speech (I haue sinned) is ioyned the answere of the Prophet: The Lord hath put away thy sin: but we are neuer to rest vntill we feele our hearts so affected.

4. For sinnes of which we are in danger, because we are strongly inclined to them, or otherwise, or for graces which we want, let vs begin faith earnestly, looking at Christ. Let vs aske the ouercoming of any sinne, vsing all the meanes therunto, especially auoyding the occasions of it, and wee shall preuaile by little and little, vntil we attain a perfect conquest, thorow the victory of Iesus Christ. So for * any grace or an increase thereof let vs importune the Lord, after the same maner; that is, vsing all the meanes thereunto, and wee

shall

shall obtaine the graces, for such a
a begging is the grace we craue.

1. In acceptance. 2. In beginning
or first fruits. 3. In pledge of our
perfection. Mat. 4. 6. and 15. 22. 25.
27. 28. Ioh. 7. 38. Psal. 10. 17. & 145.
18. 19. Rom. 8. 26. Dan. 6. 10. Exo.
29. 38, 39. Psal. 25. 1. and 123. 1. 2. 3.
1. Thes. 5. 17.

5. Our begging must bee by so-
lemne praier vpon our knees, mor-
ning and euening at least, with
giuing * speciall thanks for that
measure of grace we haue attained
vnto, & by the earnest lifting vp of
out hearts continually.

6. We must beware that we nei-
ther trust so much to our prayers,
as to cause vs to neglect any one of
the other meanes ordained of God
for whatsoeuer we desire; but that
wee vse them still more consciona-
bly, especially, the principall;
as the word preached, and * all o-
ther in order, neither that we trust

view them
often: and
in all thy
private
prayers be
earnest co-
cerning
them, wat-
ching euer
against
them.

* Forget
not this:
wee all
faile in it.

Psal. 103.

1. 2. 3. 4.

Gen 32. 8.

9, 10.

Mat. 4. 7.

* The neg-
lect but of
the least
meanes
which God
offereth
may hin-
der or fru-
strate our
desire.

so much to the other meanes, as to neglect prayer.

Gal 4.22.
Rom. 6.5.
24.32.

Rom. 6.12
14.

* Here is
thy comfort
thou weak
Christian.
Neh. 1.11.
Mat. 7.20.
Act. 11.23.
Esa. 42.3.
Gen. 22.
16.17.
Mal. 3.7.
2. Cor. 8.
12.

7. So many finnes as wee haue overcome of conscience and loue to God, or graces as we haue thus attained to, or can pray earnestly for, so many lively euidences wee haue of the sanctifying Spirit of GOD, and of our sound regeneration, so long as we lie not in any one known sinne: and as we grow herein, so grow we in assurance before God.

8. In all * these God accepts our indeuour to obey, so that it be totall in euer part, viz. in our minde, conscience, will and affections, and also earnest to doe what wee can without hypocrisie; as hee did *Abrahams* resolution to offer *Isaack*, and as the kind father accepts the indeuor of the Child: or as it is in almes, where a man is accepted according to that which he hath, and not according to that which

he

hee hath not ; so that there be first
a willing minde : so is it in graces,
if there bee a strife, with hungri-
ng after more vntill we come to a per-
fect man, euen the measure of the
age of the fulnesse of Christ. Mat.
5.6. Ephe.4.13.14.

9. Gods grace is sufficient for vs,

- To {
- 1. Supply that which is wan-
ting.
 - 2. Forgiue that which is com-
mitted, 2. Cor.12.9.
 - 3. Impute Christs obedience.
 - 4. Support vs being weake.
 - 5. Restore and raise vs vp be-
ing fallen. 2. Cor.12.9.

10. Gods power and mercy are
made perfect, or manifest through
our * weakenesse, that God may
be glorified and we humbled con-
tinually ; that hee that reioyceth
may reioyce onely in the Lord.
1. Cor.1.31.

11. In greater measure of graces
or any blessing, as wee get more

* Faint
not at thy
weake-
nesses, but
comfort
thy selfe
herein.

* In the
greatest
experience
of Gods
extraordi-
nary fa-
uors, feare
Hezekiahs
sin, viz. to
haue thy
heart puffed
vp, and so
wrath
come vp-
on thee.

assurance, so we must returne more
thankfulnesse, and become more
humbled, watching against * pride
for feare of the messenger of
Sathan to buffet vs : for, pride
springs vp, when all other sinnes
die. 1. Thessalo. 5. 18. 2. Cor. 12. 7.
2. Chro. 32. 20, to 26. Psal. 30, 6.

12. In lesse measure of graces, we
are to mourne after an increase, by
the carefull vse of all the means, so
to get more assurance & comfort,
least wee deceiue both our owne
selues and others, hauing nothing
but a shew, being as the foolish
Virgins, & as the barren Fig-tree.
Mat. 5. 6. 1. Thessa. 4. 1. 10. Matth.
25. 2. 3. Luke 13. 7.

The

*The Glasse of the Law, or Map of the
narrow way of life, from step to step,
thorow euery commandement, wherby
we (beholding our owne naturall mis-
ery) may bee drinen daily to put on
Christ, and (considering our wayes)
may turne our feete to the
testimonies of the
Lord.*

IN all * this view, we must euer
remember to be thankfull for e-
uery grace receiued, mourne for e-
uery sinne committed, looking at
Christ crucified, begging pardon
thorow him, & the imputation of
his obedience. In all wants we are
to intreate an increase of strength
and grace thorow him, by lifting
vp our hearts vntill wee attaine to
perfection, observing how wee
grow in grace daily, and in subdu-
ing of euery sin. Pro 4.18. Ephe.
4.13. 2. Pet. 3.17.

* Reade
with thy
heart and
stirre it vp
carefully
to the pra-
ctise here-
of.

*This is the way, walke in it, Esa. 30. 21.
 Lord open thou mine eyes, that I may
 see the wonders of thy law. Psa. 119. 18.
 When thou saidst seeke ye my face, my
 heart answered unto thee; Oh Lord I
 will seeke thy face. Psal. 27. 8.*

1. Commaundement;

*Thou shalt haue no other Gods before
 mee.*

*Which inioynes vs to haue Iehou-
 ua only for our God, & commands
 the parts of his inward worship.*

*Here we are to examine how we walke
 forward more cheerefully in these prin-
 cipall duties, which are the very en-
 trances to all true godlinesse;*

1. Knowledge of God, and of his will

revealed in his word, with acknowledgement of the same] which is a principall part of the Image of God, whereof we may glory, and without which we must needs perish, being vnable to go one steppe towards the Kingdome of heauen. Colos. 1. 10. and 3. 10. Phil. 1. 9. 10. Iere. 9. 23. 24. Hof. 4. 6.

2. *Faith* *] Whereby we belecue God to bee our God, and withall euery part of his word, so as wee feelee the powre of it in our hearts: as of

1. Commandements, to obey the readily, as *Noah* and *Abraham*.
2. Iudgements & threats, to terrifie vs from sinne, as the *Nininites*.
3. Promises to comfort vs, and incourage vs to go on more cheerefully in Godlinesse, as *Abraham* & all the Fathers, who receiued good report hereby. Without this faith, it is impossible to please God. Heb. 11. 2. 6. Rom. 14. 23.

Pro. 6. 22.
23.

* This ouercometh the world with all the difficulties in it. 1. Ioh. 5. 4.

3. *Hope*] Looking for the performance of euery thing which God hath promised, in their due time. Rom. 8. 24. 25.

4. *Confidence in Gods providence*] to be able to cast our burthen onely vpon God, reioycing in him alwayes, that he is our God, in a certain assurance that he will nourish vs : full of Christian courage as *Dauid, Nehemiah, Daniel*, Psal. 55. 22. Phil. 4. 4. Psal. 3. 6. Nehe. 6. 10. Dan. 6. 10.

5. *Loue of his Maiestie because of his goodnesse*] louing feruently all his commandements, ordinances, and seruants, with whatsoeuer hee loueth, and that for his cause only, zealous therein to promote his honour, hating that which hee hateth with a vehement indignation, as our Sauiour and *Dauid*. Psalme 69. 9. 17.

6. *Patience with cheerefulnesse in the midst of all our * Trials*] euen

* In the day of trial stand fast, meditate *Dauids* Ps. chiefly 37. 107. &c. fixing thy

then

then when God seemeth to haue forgotten vs, or to frowne vpon vs, hauing our eye still at him, and how he disposeth all in wisdom and in lone for our comfort in the * end: thus waiting for the happy issue, saying with *Iob*, Though he kill me I will trust in him, and reprove my wayes in his sight, knowing assuredly that he cannot forsake, faile, or forget vs. Rom. 8. 28. Gen. 50. 20. *Iob* 13. 15. Heb. 13. 5.

7. *Child-like-feare*] living alwaies as in Gods presence, labouring to approue our hearts vnto him, thus walking with him as *Enoch*, vntill he take vs hence: not fearing the faces of men; but as the three children, and *Nehemiah*. Psal. 16. 8. Gene 5. 24. *Nehem*. 6. 10, 11, 12, 13, 14. Dan. 3. 17, 18.

8. *Humilitie*] because of his excellencie and our vilenesse, his holinesse and our sinfulness, so giuing all the glory of all our good things

eye at thy
Captaine
Iesus
Christ and
thy glory
he keeps
for thee.

* Marke &
and thou
shalt see it.

1. Pet. 5. 5.

1. Cor. 4. 7.

Pla. 131.

I. 2.

Iam. 1. 17.

I. Cor. 1.

26. 31.

Dan. 9. 3. 4

2. Pet. 2.

7. 8.

to him alone, as the free gifts of his rich mercie; acknowledging withall, that we are not worthy the least of them, as *Iacob* and *Daniel*; mourning withall for all the horrible finnes of our time, as iust *Lot*, and the mourners in *Ierusalem* before the captiuitie. *Ezech. 9. 4.*

Abhorring contrarily all the breaches of this commaundement, as the mother finnes of all the fearefull abominations that are committed in the world:

1. *Atheisme*] whereby most liue as if there were no God, or heauen, Iudgement, or place of torment, as those fooles that say in their hearts, *There is no God. Psal. 14. 1.*

2. *Ignorance*] or spiritual blindnes, whereby multitudes perish, liuing without *Christ*, and without God in the world, ignorant of his iustice and mercy for any sauing knowledge; and so goe hud-winked to

hell,

hell, as the Gentiles; worse then the
 oxe, that knoweth his owner. Hos.
 4. 6. Eph. 2. 12. Esa. 1. 3.

3. *Infidelity*] whereby the greatest
 part neither regard the word or
 workes of GOD, nor yet depend
 vpon him, shewed evidently by
 these signes;

1. Profanenesse of life.
2. Contempt of Gods word.
3. Impatience and fainting in
 trials. 2. King. 6. 33. 7. 2.
4. Tempting God by vsing vn-
 lawful meanes, in stead of waiting
 his leasure.

5. Despaire of his mercy.

4. *Carnall confidence*] trusting in
 vanitie, euen in any thing but God,
 whether

In { 1. Wit and policy.
 2. Power and strength.
 * { 3. Wealth.
 4. Friends, fauour or any other
 meanes: for hereby wee withdraw
 our hearts from GOD; bring

* If God
 increase a-
 ny of these
 set not thy
 heart on
 them but
 feare. Plal.
 62. 10.

a curse

a curse vpon our selues, making these our Gods. Iere. 17. 5.

5. *Coldnes*] or luke-warmnesse in the loue of God, his trueth and seruants, as the Lodiceans; or decaying in our first loue, as the Church of *Ephesus*. Apo. 3. 15 16. Apo. 2. 4. 5

6. *Louing*] or delighting in any thing aboue God, his word and ordinances, or preferring them before God and his fauour.

1. Parents, children, or friends, as *Elie*.

2. Pleasures, as *Esaü*.

3. Pompe and wealth of the world, as the yong man comming to Christ.

4. Our selues, whereunto *Peter* perswaded our Sauour, Matth. 16. 22.

7. *Hatred of God*] appearing in malice against his word, or seruants for doing his commaundements, as in *Cain*, *Ahab*. Rom. 1. 30 Exod. 20. 5. Deut. 7. 10.

Mar. 10. 21
22.

8. *Wilfull*

8. *Wilfull disobedience to any one commandement*] against the light of our consciences, as in *Saul*, which is rebellion, and as the sin of witchcraft. 1.Sam.15.22.23.

9. *Timorousnesse*] fearing men more then God, and thereupon doing, or forbearing good or euill, for feare of men onely, which is Idolatry, making Gods of men.

Apo.21.8.

10. *Presumption*] vpon his mercy, to sinne because he is mercifull, as most hypocrites doe, though hee haue sayd plainly he will not bee mercifull vnto such. Deut. 29.19. 20.21.

11. *Pride against God*] setting our selues against his word, iudgeméts, or seruants with an high hand, as *Pharao*: or taking his praise to our selues, as *Herod*, or not considering our owne weaknesse, as *Peter*. Num.15.30.31.32.33.34.16.3.4.30.31.32.1. Pet. 5.5. Deut.8.17.18. Luk.5.8. Mat.26.33.35.

12. *Hauiing*

12. *Having other Gods*] whether the Pope of Rome, as all the Papists who reuerence his word and ordinances about Gods: or any of the Saintes, whom they inuocate: or our bellies, or Mammon. Rom. 10. 14. Phil. 3. 19. Mat. 6. 24.

2. Com-

2. Commandement;

Thou shalt not make to thy selfe any graven Image, nor the likeness of any thing that is in heauen above, nor in the earth beneath, nor in the water under the earth. Thou shalt not bow downe to them, nor worship them: For I the Lord thy God am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third & fourth generation of them that hate mee, and shew mercy vnto thousands in them that loue mee, and keepe my commandements.

Which commandeth Gods outward worship, or the manner of Gods worshippe, with all the parts and meanes thereof, that we worship him onely according to his will reuealed in his word.

Here

*Here we are to examine how we walke
on more conscionably.*

* Learne
the way of
divine me-
ditation.
* Redeem
the time in
watching
thy oppor-
tunities &
pursuing
them with
earnestnes
vntill they
be effec-
ted.

1. *In a more carefull vse of all the
ordinary meanes of holinesse, and parts
of Gods seruice]* as frequenting the
word preached, which is the only
ordinarie meanes to beget faith,
and the principall to increase it;
reading, or hearing some part of it
read dayly, * meditation, confe-
rence, the vse of good books, com-
pany of the godly, * practise of
the dueties of piety, omitting no
opportunitie nor part thereof pri-
uately nor publicquely; Prayer
duely, Morning and Euening at
least (in the most humble manner)
as the perpetuall Morning and E-
uening Sacrifice vnder the lawe.
2. *Timothe, 1. 6. Mathew, 25. 26.
27. 29. Romans, 10. 14. 17. 1. Cor.
13. 21. Exodus, 29. 38. 39. Daniel,
6. 10.*

2. *Vsing the helpes ordained to binde and stirre vp our selues hereunto]*

1. Vowes of things in our own as power, as *Iacob*. Psal. 76. 11.

* 2. *Fasting*, to humble our selues and make our prayers more seruēt when God calls vs thereunto, by some iudgement alreadie vpon vs, or threatned, or for obtaining some speciall blessing for our selues, the whole Church, or any member therof. Act. 13. 2. 1. Cor. 7. 5.

3. *Striving for the maintenance of the faith]* that is, of Gods pure worship and truth, without any mixture of mans inuentions, or of any other corruptions. Iudges, 3. Deutronom. 22. 9. 10. 11. 1. Tim. 6. 14.

Abhorring all breaches of this Commandement.

1. *Imagery of the true God & Christ, or of fained Gods, Saints or Angells*

for

Esa. 22. 12.

13.

Ez. 8. 21

22. & 10.

6. 9.

* Acquaint thy selfe well with this duety, thou that wouldest be acquainted with the Lord. Iam. 5. 16.

for any religious use] as Crucifixes and the like. Deut. 27. 15.

Mar. 7. 7.

2. Every outward representation, devised by man, to be either a part of Gods worship, or to teach some religious duty] for all such likenesses are expressly condemned. Nor the likeness of any thing that is in heaven above, nor in the earth beneath &c.

3. All wil-worship] that is, all not warranted by the word of God, though done in neuer so good an intent, as in Nadab and Saul: for Christ is the onely teacher of his Church, and sole ordainer of the meanes of his owne worship. Col. 2. 22. 23. Numb. 15. 39. 40. Deu. 12.

32. Mar. 7. 7. 8. 9. Levit. 10. 1. 2. 1. Sam. 15. 15. Mat. 23. 10.

4. All approbation of Idolatry]

{ 1. Presence.

{ 2. Speech:

By { 3. Gesture.

{ 4. Silence.

{ 5. Keeping reliques, monu-

ments,

1. Th. 5. 22.

Rom. 1. 31.

2. Cor. 6.

14.

1. Kin. 19.

18.

Deu. 7. 25

26. & 12.

4. 29. 30.

Esa. 30. 22

ments, customes, or other remembrances thereof vndefaced, which God being a iealous God cannot indure. Iud. 23. Deut. 12. Exo. 20. 5

5. *All knowne auoydable and unnecessary occasions of insnaring our selues or others in superstition, either by any of the former kindes of approbation thereof]* or by vnnecessary trafficke, or familiarity with Idolaters or false worshippers; or seeking help of, or fauouring the. 2. Cor. 6. 14. to 18. Ez. 9. 2. 12. 14. & 10. 1 11. 12.

6. *Adoring Saints or Angels]* as the Papists doe. Act. 20. 25. 26. Apo. 19. 10. 22. 6.

7. *Worshipping Satan]* by seeking to effect strange matters by means forbidden, or not warranted, or seeking after them that vse such meanes. For Sathan is very ready, when any homage is done vnto him by practising such meanes, or seeking after them, as *Saul* seeking the witch when as he was forsaken

Deu. 7. 2. 3
4. 5. 25. 26
and 12. 4.
29. 30.
1. Cor. 5. 10

Esa. 8. 19.
20.
Apo. 21. 8.
Deu. 18. 14.

of God, and to soocerers, as we see by daily experience.

8. *Hypocriticall worship*] as in

Mat. 23.
23. 25.

1. Outward ceremonies, or bare shewes of religion.

2. Forwardnesse in small matters, omitting the most waigh-ty, as the Pharises.

3. Halting betweene two religions.

1. King. 18.
21.

9. Neglecting the seruice of God, or any part or meanes thereof. Iere. 48. 10.

3. Commandement;

Thou shalt not take the name of the Lord thy G O D in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

Ordaining the reuerent & fruitfull manner of performing Gods worship.

Here

Here we are to view how we run on more cheerfully in these duties.

1. *A reuerent vse of all the names of God, vvhich are all those things, vvhetherby he makes himselfe knowne unto vs as by names.*

1. Titles, as God, Lord, Deu.
28, 58.

2. Attributes, as mercy, truth.

3. Ordinances, as word, sacraments, ministry. Act. 9. 15.

4. Creatures, as heauen, earth, sea, and all in them.

5. Iudgements } bodily.

6. Mercies } spirituall.

taking occasion * to consider of, and set forth Gods glory shining in euery one of them, vsing them to the ends he hath appointed.

2. *Swearing religiously*] that is, by the Lord alone, and in matters of importance, onely * for his glory, our good, and the good of our neighbour, which cannot otherwise be ended, and also with great

* Herein we are all principally defectiue.

* Looke well to these before thou take thy oath.

adulise, lest we forswear, or at least
lest wee take that glorious name
in vain, at which we ought to trem-
ble : and so performing our oathes
faithfully. Ier. 4. 2. He. 6. 16. Ps. 15. 4.

3. In a more fruitfull vse of the
word, sacraments & other meanes
of our saluation] that is with feeling
the powre of sanctification by the,
through mixing them with faith.
Luke 8. 15. Heb. 4. 2.

* I lift vp
thy heart
hereunto.
Eph. 6. 18.
Col. 4. 2.

4. Praying with more * feeling,
feruency and faith, giuing thankes
also with more cheerefulnesse.

5. Sanctifying all Gods benefits,
ordinances, & chastisements, with
the workes of our calling, by the
word and prayer] that so wee may
haue a more holy vse therof. 1. Tim.
4. 5.

6. Making bold & wise professi-
on of euery part of Gods religion,
gracing it by a holy cōuersation, as
our Sauior, & Abraham, who built
Altars where-soeuer he came, even

amongst

amongst the Infidels, in obedience to God as he commaunded. Rom. 10.10. 1.Pet.3.2.14.15. Mat.5.16 Iere,10.11.

7.Performing faithfully and constantly all our holy *vowes.]Ps.50.14.116.14. Deu.23.21. Ps.76.11.

And contrarily mourning for, and abhorring all abuses of the glorious name of our God, as

1.Carelesse vsing any of his names in our common talke]Deut.28.58.

2.Swearing lightly, or profanely, for which the Land mournes] & much more for forswearing, as Zedekiah. 2.Chro.36.13.

3.Blaspheming] by speaking basely or contumeliously of any of his names, to his dishonour. Leuit.24.11.14.16.

4. *Cursing*] for God hath giuen vs tongues to blesse with, and said, Blesse and curse not. Iam.3.9.10. Rom.12.14.

Dan. 6.10.
* Forget
not these:
for God
will surely
require
them.

Hos.4.2.3
Ier.23.10.

* These 3.
next finnes
make the
whole land
to tremble

Heb. 2.3.

Gal. 2.12.
13.

5. *Abusing * Gods Religion*] as his word, sacraments, or other ordinances (whereby he most familiarly shewes himselfe & all his goodnesse to vs, and would haue vs to make profession of him) which is done not onely by neglecting of any of them, but

1. *By vsing the vnprofitably*] without repentāce, reformatiō of life, with an increase in holinesse,

2. Theff. 2. 10. 11. 12. Psa. 50. 16. 17.

2. *Making a profession, yet liuing profanely*, to make Gods enemies to blaspheme, 2. Sam. 12. 14.

3. *Vsing them vnreuerently or scornefully*. Aēt. 2. 13.

4. *Dissembling any part of the truth*, where we ought to professe it: as *Peter* amongst the *Galatians*, wherby many were drawn into the like dissimulatiō. Ro. 10. 10. 1. Km. 18. Dan. 3. 12. 17. 18.

5. *Vnseasonable or craftie profession*. Phil. 1. 15. 16.

and Rule of life.

61

6. *Lightly* passing ouer Gods iudgements] as the Egyptians, who were thereby prepared for vtter destruction.

7. Receiuing his benefits vnthankfully, or requiting them vnkindly, as Saul the kingdome; and the husband-men, the vineyard.

1. Sam. 15. 17. 18. 19. 2. Sam. 12. 7. 8. 9. 10. Esa. 5. 1. 2. 3. 4. 5. 6. 7. Mat. 21. 33. 34. to. 41. 42. 43.

Whether	{	Publike, as	{	1. Gospell.
			{	2. Prince.
			{	3. Peace.
			{	4. Deliueraunces.*
			{	5. Prosperity.
			{	2. Sam. 12. 7. 8.
	{	Priuate, in		1. Soule.
			2. Body.	
			3. Goods.	
			3. Friends.	
			5. Name.	

8. *Abuse* of our Christian libertie] though in things of their owne nature indifferent. Roma. 14. 13. 1. Cor. 8. 9.

* The generall forgetting of our miraculous deliueraunces increaseth our sin to the vttermost, especially from the intended inuasion; the long threatned day, the gunpowder plot. Our seuerall discontentments for the things we want, make vs ordinarily to forget that wee haue. The very

Gospel,
with our
prosperity
so admir-
ably contin-
ed, may
cause vs all
to breake
out into
old *Jacobs*
speech, I
haue en-
ough; *Jo-*
seph is yet
aliue: what
would I of
our Fa-
thers haue
forgone
for the
Gospell
alone?
Deu. 23.
21.

- By {
1. Griewing the Godly. *Rom. 14.15.20.*
 2. Causing the weake Chri-
stian to stagger. *1. Cor. 8.7.10.*
 3. Nuzling the ignorant in
superstition.
 4. Hardning the Idolater.
 5. Giuing occasion to the
wicked to blaspheme.
 9. Breach of our vowes and co-
uenants with God] as that at bap-
tisme, & euer since in al our deliue-
rances, and receiuing the Sacra-
ment. *Eccl. 5.3.4.5.*

4. Commandement;

*Remember thou keepe holy the Sab-
bath day: six dayes shalt thou labor
& do all that thou hast to do, but the
seuenth day is the Sabbath of the
Lord thy God, in it thou shalt doe no*

manner

manner of worke, thou nor thy son
nor thy daughter, thy man-servant
nor thy mayd, nor thy beast, nor thy
stranger that is within thy gates:
for in sixe dayes the Lord made the
heauen and the earth, the sea and all
that in them is, and rested the se-
uenth day: therefore the Lord blef-
sed the Sabbath day and halowed it.

Inioyning the time of Gods so-
lemne worship. Here wee are to
consider well how wee grow in a
conscionable practise of all the
dueties of the Sabbath.

1. Before the Assemblies.

1. Remembring the Sabbath be-
fore it come] that we may dispatch
all our owne workes in the sixe
dayes, to attend better the right
sanctification therof, according to
the caueat Remember: so to cōsecrat
it as a glorious day vnto the Lord,
to honor him, not doing our owne
waies, nor seeking our own wil, nor

* As thou desirest the blessing of the Sabbath, resolve by a constant vow, ever to perform this worke of preparation, according to those places; and trie whether the Lord will not performe his promise abundantly

speaking a vaine word. Esa. 56. 2. 4. 5. 6. 7. Esa. 58. 13. 14.

2. *Preparing* our selues thereunto] either the day before, * or rising early in the morning, by examining our harts both by the Law, & Gospell, and so reconciling our selues to God, renewing our vowes of walking more conscionably after we haue clenfed our hearts and hands by repentance. Gen. 35. 2. 3. 4. 5. Eccle. 4. 17. Exod. 19. 14. 15. 22. Levit. 10. 3. & 22. 3. 1. Cor. 11. 28. 31. Mat. 5. 23, 24. Psal. 26. 6. Ezr. 7. 10. Esa. 56. and 58.

3. Making feruent prayer, for

1. Forgiuenesse of our particular sinnes.

2. Increase of those graces we most stand in need of.

3. That the Preacher may bee fitted so to speake, and wee to heare, as may be most to Gods glory, and our saluation.

2. *At the assemblies.*

1. *Being* present with the first at all publique assemblies of the Church] with cheerefulnesse and reuerence, *as before the Lord of the whole earth*] both to declare our loue and homage, and for the good ensample of others; affraid of the least vnseemely gesture, or being ouertaken by sleepe, drowinesse, or any wandring thoughts.

Eze. 46. 10

2. *Ioyning* with the congregati- on in euery publike action, accor- ding vnto due and holy order, chiefly in our hearts] as being one body of Christ, of one heart, & of one soule. 1. Cor. 12. 12. Aet. 2. 46 4. 32.

Psa. 110. 3
40. 8. and
95. 1. 6.
Deu. 33. 3.
Esa. 2. 3.
49. 23.
Aet. 20. 9.
10.

3. In * hearing, applying each speech, as spoken by the Lord to vs particularly, Thus;

1. Humbled for reproofes and threats against sinne; whether our owne or others, as members of the

* Vse this
thou that
cōplainst
of thy
weake
memory.
Psal. 27. 8.
and 40. 8.
Ez. 8. 9.

same

same body, or in danger thereof.

Act. 2. 37. 2. Chro. 34. 27.

2. Reioycing in all the promises.

3. Thankfull for the mercies.

4. Desirous of the graces.

5. Resolute to walke in every good way, to depart from the euil.

Psa. 27. 8. Exod. 24. 3.

[This is the best art of memory :
for, exceeding ioyes, griefes, ha-
tred, or desire, doe leaue the dee-
pest impression in vs, and so stick
longest in memory.

4. Wayting for the blessing to be
put on vs, by the Minister, neuer
departing before it bee pronoun-
ced. Num. 6. 23. 27. Ezek. 46. 10.

3. *After the Assemblies.*

1. Meditating on the whole ser-
mon in order: as 1. Text. 2. Occa-
sion, meaning, diuision. 3. Doctrins
seuerally, by marking the text, and
how they were gathered out of it.

4. Prootes or reasons of the seuerall
doctrines. 5. Vses. 6. Applying it

better

better to our selues, * trying what worke euery part hath in vs.

2. Conferring of the same in the same order, with our families or others.

The benefit wherof is most euident by experience, both herein, & in euery trade and science; for those who conferre most, are euer most expert: besides that hereby the godly do kindle zeale in one another; and contrarily without it, we are made drowsie & vnprofitable hearers, letting Sathan steale away the seede out of our hearts: so giuing him aduantage to accuse vs before the Lord, for despising his holy word, or at least taking his name in vaine, Mat. 13. 19.

3. *Meditation* vpon the creatures.

1. Generally to behold * the Lord in euery one of them; that is, his

1. Wisedome.
2. Power.
3. Goodnesse.
4. Prouidence.
5. Iustice.

* Be not negligent herein.

Mal. 3. 16.
Luk. 24. 14
Mar 4. 15.

Rom. 1. 20.
* Lord open our eyes, that we may giue thee glory.

2. Spe-

2. Specially by considering these things more fully in their severall ends and vses, or as the Scriptures applie them.

4. Priuate reading } scriptures.
 } holy bookes.

Act. 8. 28.
& 17. 11.

5. Singing Psalmes, Iam. 5. 13.

6. Exercising then principally the workes of mercy, visiting others,

1. Instructing.

2. Exhorting.

3. Admonishing.

By 4. Reproouing.

5. Comforting.

6. Collecting.

7. Relieving.

Rom. 15.

14.

1. Thes. 5.

11. 14.

1. Cor. 16.

1. 2.

*Auoyding as warily all the breaches
of the Sabbath: as*

1. Doing any worke more then holy and necessary] whether taking iourneies (as to faires, wakes, or whatsoeuer) for pleasure, or profit. Esa. 58. 13. 14.

2. All vaine delights and sports,

hindring

hindring Godlinesse, immoderate feeding, or whatsoeuer may make vs heauy or vnfit for the seruice of God] Rom. 12. 11. Deut. 28. 47.

3. That ordinary good fellowship, in tippling, vaine talke void of edification, and much more all open profanenesse. Ephes. 4. 29. Col. 4. 6.

The second Table, commanding duties of loue to our neighbour.

5. Commaundement;

Honor thy father & thy mother, that thy dayes may bee long in the land, which the Lord thy God giueth thee.

Wherein the Lord takes order for preseruing the honor and dig-

nitie

nity which hee hath bestowed vpon euery one, especially vpon euery superiour.

Here we are to examine how we performe these dueties;

Ro. 13. 1. 7
1. Pet. 2.
13 14.

1. Towards all Superiors.

1. Honour.
2. Obedience belonging to them.
3. Thankfull requiting, at least in these three;

1. Sam. 10.
26.
2. Sam. 21.
17.
Rom. 12.
17.

1. Acknowledgement.

2. Hearty affection.

3. Prayer. 1. Tim. 2. 1. 2.

2. Towards Equals.

1. Reuerent estimation as of brethren or sisters, preferring them before our selues.

3. Towards our selues.

Phil. 4. 8.

1. Maintenance of our reputation according to our places, walking vprightly in euery duety to grace our profession.] For our honour is in this, walking religiously

towards

towards GOD, righteously towards men, soberly and discreetly in regard of our selues, and so without reproofe. Tit. 2. 12.

4. *Towards all inferiors.*

1. Shining before them in a holy conuerſation with all grauitie, according to our place,] as our Saviour and *Paul*. Mat. 11. 9. Phil. 3. 17.

2. Yeelding to them in good things, as *Naaman*.

3. Afraid to wrong or despise the baseſt of them, as *Iob*. Iob 31. 13.

1. *Magistrates ſpeciall duties.*

1. Promoting the religion of God with all their power, defacing the contrary, & discountenancing all vngodlineſſe,] as * *Dauid, Iehoſaphat, Hezekiah, Iofia, Nehemiah*. Eze. 7. 2. 3. to 27. 2. Chr. 15. 12. 13. Nehe. 13. 17. and 22.

2. Procuring each way the good of the people committed to them,

* Behold your heavenly patterns, that your ſelues may become ſuch ſamples to all poſterity, and let all Gods ſeruants ſay Amen.

as tender nursing fathers, representing the wicked. Esay 49. 23. Rom.

13. 4.

Deut. 16.

19. 20.

Exo. 18. 21.

Deu. 1. 17.

Being {
 1. Men of courage.
 2. Fearing God.
 3. Dealing truly.
 4. Hating couetousnesse.
 5. No accepters of persons.

2. *Duties of them that are under
 authoritie.*

1. Acknowledgement of their authority from God and the severall benefits wee enjoy thereby, though the person should be wicked, as *David* of *Saul*; yea an infidel, as our *Sauour* of *Cesar*.

2. Paying & performing cheerefully vnto them all subsidies, seruices & dew impositions. Mat. 22. 21. Rom. 13. 6. 7.

3. *Duties of all them that excell in any
 gifts, outward or inward.*

* Try thy
 heart and
 are.

1. That our hearts be not * puffed
 vp thereby, as is ordinary in each

estate

estate; but that we acknowledge them to be from God, and so bee more humbled by them, as hauing more to be accountable for, giuing God all the glory, as *Iacob. Deu. 17. 20. Luk. 12. 48. Gen. 32. 9.*

2. That wee imploy them all carefully, as the talents committed to vs to that end, as may bee most to Gods glory, and the benefit of his people, as *Iob*, the primitiue Church. *Mat. 25. 26. 27. Iob. 29. 12. 13. 31. Act. 2. 44. 45. 4. 32.*

4. *Ministers duties.*

1. Wayting for a lawfull calling. *Heb. 5. 4.*

2. * Applying their gifts as may be most to Gods honour, and the good of their people, watching ouer every one faithfully, by teaching, admonishing, exhorting, comforting, publicly & priuate-ly, day and night. *2. Tim. 4. 1. 2. Act. 20. 18, 19, 20, 21. to the end, chiefly 31. 1. Pet. 5. 3. 1. Tim. 3. 4. 2. Tim. 3. 10.*

* Pauls example at Ephesus for three yeares together is the golden picture of a faithfull minister & will be required of every one according to their ability.

1. Cor. 9. 19
20. 21. 22.

3. *Labouring* to goe before them in all holy ensample] in conuersation and suffering, both in themselves and family, afraid of giuing the least offence, but framing themselves to all, to become all to all; (viz. in all things in their owne power) the more easily to win all.

5. *Peoples duties towards their Pastor.*

Heb. 13.
17.
Ioh. 10. 4.
27.

1. *Submission*] to be taught & guided by him, knowing his voyce; imitating, as Christs sheepe, his holy Doctrin and conuersation.

1. Tim. 5.
17. 18.
Gal. 4. 14.
15.
Gal. 6. 6.

2. *Giuing* him double honor, not onely by hauing him in singular loue for his workes sake, but also by ministring such maintenance vnto him, as is conuenient both for his person and calling.

3. *Not following* strangers. Ioh. 10. 5.

6. *Husbands duties.*

1. *Wise gouernment*] as the head,

and

and Christ over the Church, honoring the wife as the weaker vessell, especially in covering and bearing with her infirmities, as *Abraham*, maintaining her authoritie and honour, amongst her seruants, children, and all others. 1. Pet. 3. 7.

Gen. 3. 16.

2. Tender loue] as in Christ towards his Church. Ephe. 5. 25. Pro. 5. 18. 19.

3. *Good husbandry*] in prouiding wisely all necessaries for the whole house, and dispensing them aright.

1. Tim. 5. 8.

7. *Wines speciall duties.*

1. Subiection to her husband] as to her head, and as the Church to Christ, afraid to offend or dishonor him. Eph. 5. 33. Eph. 5. 22. 24. Ge. 3. 16.

2. Loyalty or faithfull loue] desirous to giue all holy contentment to her husband. Pro. 5. 19.

3. Helpe for this and the better life. Gen. 2. 18.

8. *Parents dueties.*

1. Education of their children, 1. In the feare of God. 2. In some honest trade painfully. Eph. 6. 4.

1. Tim. 5. 8
2. Ki. 20. 1.

2. Prouision for children for the time present and to come (else they are worse then infidels) and so taking care by wil to leaue their houses in order, respecting the first borne sonne, vnlesse there be iust cause to the contrary. Deut. 21. 15. 16. 17.

Eph. 6. 3.

3. Moderate correction by { 1. word, Pro. 13. 24.
2. rod, admoni-
shing euer out of
Gods word with-
out bitternesse. Pro. 22. 15. and 23.
13. and 29. 15.

9. *Childrens dueties.*

1. Reuerent and louing obedience. Eph. 6. 1. Psal. 127. 4. 5.

2. Thankefull requiting;

By

Pro. 17. 6.

By { 1. Being a crowne to their pa-
rēts by their good behauour,
so comforting them.
2. Ayding them, as *Ioseph*.
3. Being carefull for their ho-
nour in life and death.

10. *Masters dueties.*

1. Dealing equally and mildly
with their seruants, as hauing the-
selues a master in heauen, as *Iob*.
Eph. 6. 9. Iob 31. 13.

2. Carefull prouision, First for
their soules, and secondly for their
bodies, vsing to pray with their
families daily. *Pf. 127. 1. 2. 1. Tim.*
4. 4. 5. Iere. 10. 25.

3. Paying their wages duly with
the better. *Iob 31. 38. 39. Iam. 5. 4.*

11. *Seruants dueties.*

1. Faithfulnes for their masters pro-
fit, with all wisdom to do all things
for the best, as *Iacob, Eleazar, Ioseph*

2. Subiectiō.

1. In Seruice.

2. Abiding correctiō, as the Angell

a Be not ashamed to inquire of all and followe the best, vsing any approved helpe that God shall offer.
 b Correct not in anger, but preuent by wisdom; thorowe constancy of obseruing orders chiefly.
 c Maintain hereby thy authoritie or thou in-dangerest all.

bids *Hagar*. Gen. 16. 8. 9.

12. *Schoole-masters duties.*

1. Practising painfully and constantly most profitable a courses, for the speedier furnishing their schollers, with the best learning & manners, to the greatest good (Rom. 12. 7. 1. Cor. 12. 31. & 14. 12.)

of the { 1. Schollers.
 2. Church.
 3. Country.

2. *Drawing* them on by loue, and honest emulation, with due prayse and rewards, vsing moderate correction, b abhorring cruelty. Eph. 6. 4. Col. 3. 21. Pro. 12. 10.

3. c *Indeuouring* especially to be a patterne to them of all vertue (as being alwayes in their eyes) and chiefly of faithfulness in their calling: so to procure more true reuerence to themselues, & blessing to their schollers. Ps. 101. 2. 1. Tim. 4. 12

13. *Schollers duties.*

1. *Strife* to excell their fellowes,

- in {
- 1. Learning.
 - 2. Manners.
 - 3. Obedience.
 - 4. Loue to their Master.

1. Cor. 12. 31. & 14. 12. Phi. 4. 8. 9.

6. Commandement;

Thou shalt not kill.]

Cōmanding by all means { Body,
to preferue life of { Soule.

*Here we are to examine how we indea-
nour to performe all these duties
with more conscience,*

1. Which may preferue or make
this present life more comforta-
ble.

1. *Procuring* and vsing all helpes
thereunto, as wholesome diet and
clothing. 1. Tim. 5. 23.

2. *Holy*

* Learne
well this
lesson, if
thou wilt
finde hea-
uen vpon
earth.

2. *Holy mirth* * reioycing in all
our labours, and at all times in the
Lord. Pro. 14. 30. 15. 13. 15. and 17.
22. And this by keeping alway a
good conscience, especially in our
particular calling, which is a conti-
nuall feast: for the ioy of the Lord
is our strength, causing good
health, and a principall part of our
portion in this life, and of the be-
ginning of the Kingdome of hea-
uen. 2. Cor. 1. 12. Nehe. 8. 10. Eccl.
3. 12. 13. and 5. 17. 18. Romanes. 14.
17.

3. *Seeking* all holy meanes of re-
fuge, against all violence and dan-
ger (as our Saniour) especially fly-
ing to the Christian Magistrate, as
to Gods Lieutenant.

4. *Helpe* of the Phyfician & fur-
geon. Mat. 19. 12.

5. *Exercise*. 1. Tim. 5. 23.

2. *Auoyding as warily all things
hurtfull and perillous* as

1. All cōtagious diseases. Pro. 22. 3.

2. All

2. All * euill purposes against our selues, or naughtie wishes vpon discontentment, & therein flying all prouocations, furtherances and occasions thereof, especially solitarinesse or reasoning with the temptation, or any way harkening thereunto, getting our selues seriously to our calling, or to such part of it, wherein wee can take most delight: to honest company, meditation of Gods mercies and speciall fauours, reading, prayer, singing psalmes, or the like good exercise, to turne our thoughts another way. 1. Pet. 5. 8. 9. Iam. 4. 7. Gen. 3. 1. 2. 4. 6. 7.

After wee haue sought the Lord and tryed these meanes, if they do not preuaile, we are to adioyne the aduise of some faithfull Physician: least the distemper arise from the bodie, without the cure whereof the minde cannot bee perfectly relieued.

* Obserue this well, thou that art any way afflicted in minde.

And

And further also if neede shall so require, to seeke the counsell of some godly experienced spirituall Phisician, to whom we may fully disclose our trouble : for a griefe disclosed is halfe cured.

3. *Rash* aduentures without a warrantable calling. Mat. 4. 6. 7.

4. *Worldly griefe*] which drieth vp the bones, and causeth death. Pro. 17. 22. 2. Cor. 7. 10.

5. *Anger and enuy*] which are the rotting of the bones. Pro. 14. 30.

6. *Surfetting*, intemperance, and excesse] which kill mo then the sword, being causes of innumerable diseases, and griefes, Pro. 23. 29 30.

7. Prouoking others, to the hurt of our selues, as *Iosiah* did the King of Egypt. 2. Ch. 35. 7. 20. 21. 22. 23. 24.

2. *Concerning the life and comfort of our neighbour.*

1. *Earnestly seeking peace with all*

men,

men, so farre as it is possible] as Abraham and David. Rom. 12. 18. 1. Pet.

3. II.

And to this end, labouring to attaine to these vertues, which are most auailable to gaine loue even from our very enemies, & do much adorne Christianity: as

1. Curtesie without dissimulation,] as Abraham to the Hittites.

2. Meekenesse] in suffering, forgiving and forgetting wrongs, leaving vengeance to God. Rom. 12. 19. Ephe. 4. 32.

3. Labouring to overcome enemies by kindnesse,] seeking occasions to gratifie them, at least praying for them, that they may obtain mercy, and haue their hearts changed. Rom. 12. 20. 21.

4. Dealing iustly with all] that we may weare their reproach as a crown, as Iob, Samuel. Iob 29. 31.

5. Abounding in compassion and good workes, as our Saviour.

6. Ad-

6. *Aduenturing* boldly, for their defence and deliuerance, & much more for the Church of GOD, and our Country] as *Abraham* for *Lot*, *Dauid* for *Israel*.

7. *Offering* and seeking reconciliation, where it may stand with the credit of the Gospell, the saluation of the party and others. Mat. 5. 23.

24.

2. *Auoyding* as carefully all occasions of the contrary, as

1. *In heart*;

* 1. *Vnaduised anger*] whereby we first giue place to the diuel to enter into our hearts.

2. *Malice or hatred*] which is murther before God, especially ^a *Cains* hatred for the good things wee see in men, wherein they goe before vs, and so reprove vs; or for telling vs our faults, although wee pretend other causes of our hatred.

* Be sober and watch Eph. 4. 27.
a Examine thy conscience well herein, thou that hatest any louer of the Gospel
1. Ioh. 2. 12

This

This is the ordinary sinne of the world. Mat. 10. 22. Ioh. 15. 19.

2. *In words;*

1. Brauling and rayling as *Shemy*, and *Rabsakey*.

2. Crying out against others, or reuiling vncharitably. Ephe. 4.

31.

3. Threatning or scoffing at the. Esa. 58. 9.

3. *In deeds;*

1. Fighting, blowes, maimes, danger. Leuit. 24. 19. 10. 18.

1. Punishing vnmercifully. Deut. 25. 3.

2. Oppressing the poore, to make them weary of their liues.

2. Cruelty; Jer. 22. 17.

3. Denying helpe or reliefe, as the Priest and Leuite. Luke 10.

31. 32.

4. Betraying others, as *Indas*.

3. *Shed-*

Gen. 4. 8.

3. *Shedding innocent blood*] which defileth the land, & cryeth for vengeance. Num. 35. 33.

By { 1. Any weapon, as *Ioab* slew *Abner*. 2. Sam. 3. 27.
2. Poyson, enchantment, destroying the conception, or any secret practice.

3. Consent, as *Saul* to *Stephens* death.

4. Saving the wilfull murderer.

Num. 35.

31

1. King. 2.

32

2. Concerning our soules or spirituall life, wee are to examine how we increase in care,

1. For the saving of our owne soules, by

1. Walking more warily in this narrow way of life. Pro. 16. 17.

2. Auoyding all those things which tende to the destroying of our soules, & that so much more carefully, as the soule is more excellent then the body, eternall

Mat. 16. 26

life

life then this, and eternall death
more fearefull : as

1. To liue in any one knowne
finne : for the wages of the least is
death eternall, and will certainly
destroy the soule, if it be liued in
with delight. Eze. 18. 11. Iam. 2. 10.
Mat. 5. 19. 1. Ioh. 3. 8.

Rom. 6. 23
Gal. 3. 10.
Psa. 34. 10.
Pro. 11. 19

2. To neglect any meanes or-
dained to saluation, as hearing
the word preached ordinarily, rea-
ding, sacraments, prayer, &c.
whereby men become dead, ha-
uing a name to liue, or at least
loose their ioy or feeling. Heb. 2. 3.
Numb. 9. 15. Apo. 3. 1. Psa. 51. 10.
11. 12.

2. *Concerning the saluation
of others.*

1. Taking euery * occasion which
the Lord offereth for procuring or
furthering the saluation of others;
and so pleasing all, in that which is
good to edifie; because hee that

*Take the
opportu-
nity pre-
sently whe
God offe-
reth it.

winneſth ſoules is wiſe, and ſhall ſhine as the brightneſſe of the firmament for euermore: but hee that gathereth not with Chriſt, ſcattereth, and to him that knoweth to doe well and doeth it not, to him it is finne. 1. Corinth. 10. 33. Pro. 11. 30. Dan. 12. 3. Iam. 4. 17. Luk. 11. 23.

2. Being afraid of hindring the ſaluation of any one, and much more of being any cauſe of their damnation or fall; (1. Corinth. 8. 11.)

[1. Giuing offence thorough our ſcandalous liues, or euill enſample, or by the abuſe of our Chriſtian liberty. Mat. 18. 6. Rom. 14. 15. 1. Cor. 10. 28.

2. *Prouoking* others any way to finne] as *Iosephs* brethren, *Dauid* in the murther of *V. riah*.

3. Incouraging or prayſing By [others in their ſin] as the falſe

Prophets crying peace. Hab.

2.15.

4. Consenting any way to the sinne of others] as the Beniamites, and the company of *Corah* Rom.1.31.

5. Not testifying our dislike so far as we may conveniently, and hindring. Eze.33.7.5.

6. Not punishing according to our authority] but rather winking at faults, or vsing too much lenitie, as *Elie*. Num.25.

4. 1.Kin.20.42.

3. Mourning for the fearefull murthers of innumerable soules, by all sorts to whom they are committed] but especially by all kinds of * vnconscionable ministers making a prey of the Church, as

{ 1. Idoll ministers, or blind guides.

{ 2 Negligent or carelesse pastors.

{ 3. Corrupt teachers, as the Pharises.

{ 4. Flatterers, as the false Pro-

* Awake thou that delightest in sleeping
Abells

bloudcries for vengeance from the earth: where will you hide you when Christ comes to aske you an account of every soule.

Exo.20.10

Eph 6.4.9

[phets, crying peace, peace. Za. 11.
16. 17. Esa. 56, 10.

4. Stirring vp all to whom others
are committed, to be more conscio-
nable for the saluation of their
soules] 1. by admonishing. 2. ex-
horting. 3. reproving. 4. instru-
cting by catechisings, or procu-
ring other meanes. 5. giuing good
ensample. 6. compelling to out-
ward obedience and submission to
the meanes, as *Abraham, Iosua,*
Hester, Nehemia, Cornelius. Gen. 18.
19. Ios. 24. 15. Neh. 13. 15. to 22. and
8. 1. 3. 8. Hester. 4. 15. Act. 10. 2.
24. 33.

7. Commandement;

Thou shalt not commit adultery.]

Wherin the Lord commands his
people to bee a chaste and a holy
people.

Here

Herewe are to examine how we

1. Increase in

Chastity] possessing our vessels in holinesse and honour, both in the single and married estate, by v-
sing carefully these helps and pre-
seruatiues (1. The. 4. 4. 5.)

1. Modestie] obseruing Christi-
an comelinesse, to expresse the ho-
linesse of our hearts; Iob 31. 1. and
that (1) in all our words, Gen. 4. 1.
Psal. 51. 1. (2) behauour, Ge. 24. 46

2. Temperance in the sober vse
of our diet, sleepe, and pleasures,
to vse them onely so farre forth,
as they bee no prouocations to
the flesh, nor hinderances to holi-
nesse: otherwise, to abate them.
1. Cor. 9. 27.

3. Painesfulnesse in our speciall
calling with instant prayer, giuing
thanks for that grace we haue at-
tained to.

4. In the single estate, taking the

Pro. 23. 29
33.

1. Cor. 7.

30. 31.

Gal. 5. 13.

1. Cor. 9.

27.

1. Cor. 7.

17. 24.

Psa. 91. 11.

22.

benefit of holy marriage when other means auailenot. 1. Corin. 7. 2. 9.

Observing therein,

Gen 2. 18.
20. & 6. 2

{ 1. religion, 2. Cor.

6. 14.

1. Equalitie for { 2. age.

{ 3. parentage or
{ condition.

1. Cor. 7. 2
Gen. 1. 28.

{ 1. Auoyding of
{ incontinency.

2. mutuall help,
and comfort,
chiefly to attain

2. Right ends for { eternall life.

Mal. 2. 15.

{ 3. the increase
{ of the Church,
{ in the yonger
{ sort.

3. That there be no nearenesse of
blood. Leuit. 18.

4. Consent of (1) Parents. 1. Cor.
7. 38. 2. Of Parties themselues.
Gen. 24. 57.

2. *Abhorring*

Not only those monstrous kinds of vncleannesse which ought not to be named amongst Christians, as fornication, adultery, incest, rape, Sodomy, and the like, which the very light of nature condemns; but more (Eph. 5.3. Deu. 22.21.)

4. All wantonnesse priuately or with others. Rom. 13.13. Eph. 5.3.4.

2. Nocturnall pollutions, coming of excesse. Deut. 23.10.

3. Voluptuous abuse of the marriage bed, otherwise then for some of the right ends of marriage before mentioned. Yet obseruing duely

{ 1. The naturall time of separation.
2. Of solemne humiliation } when the bride and bride-groome are to leaue the marriage chamber. 1. Cor. 7.5. Ioel. 2.16.

3. Shunning as warily all causes and occasions of vncleannesse, as

Leu. 18.19
Eze. 18.6.

* We pray
that God
would not
lead vs in-
to tempta-
tion: ther-
fore wee
may not
cast our
selues into
it by any
of these
occasions.

1. Within vs, all vnpure thought
and lusts; which are the adulteries
of our hearts. Mat. 5. 28. 15. 18.

2. Without vs, all * prouocations,
as (Eze. 16. 49.)

1. Surfetting and drunkenness
immoderate eating and drinking
or of such things as most stirre
vnto lust, at vnseasonable times. Pro. 23.
32. 33.

2. Idlenesse and sluggishness
as in Sodome, *David*.

3. *Pride*] appearing in face, hair,
apparell, or behauiour: as in the
women of Iudah before the capti-
uities. Esa. 3. to the end.

4. *Society* with lasciuious per-
sons] which are infectious. Gen. 39. 10.

5. *Lewd* bookes or balads, fitt
to be burnt, as Matth. 12. 35. 36.
Act. 19. 19.

6. Filthy talke, or foolish iesting
bewraying an vncleane heart, and
corrupting others. 1. Corin. 15. 33.

Pro.

Pro.7.11.12.13.14.15. Ephe.5.3.4.5.
12.

7. *Wanton* lookes] from eyes full
of adultery, as in *Putiphars* wife.
David, 2. Pet. 2. 14.

8. *Lewd* houses, or of euil report]
Pro. 5. 8.

9. *Wanton* pictures, playes, dan-
cing or * dalliance] of the very be-
holding whereof, euery ones con-
science will tell him the danger,
when it is truely awaked, at least
for breeding wanton thoughts &
lust condemned by our Sauiour.
Mat. 5. 28.

10. Wearing of apparell contrary
to our sex] as man to weare the wo-
mans apparell, or the woman the
mans. Deut. 12. 5.

11. Vnlawfull diuorce, or separa-
tion. Mat. 5. 32. 19. 9.

12. Priuate company of man, and
woman together, though other-
wise both honest and intending no
euill. Pro. 6. 27. 28.

* Though
these seem
but sparks
which can-
not hurt,
yet they
will kindle
a fire which
will burne
downe to
hel, vnlesse
they bee
quenched
in time.

4. Increasing in a holy ieaiousie
ouer our selues, so running away
from each occasion and the least
appearance (Pro. 5. 8. and 7. 8. 25.
1. The. 5. 22.)

(1. Sathan, who wil ac-
cuse vs.

2. The wicked, who
will bee hardened or
blaspheme, or both.

for feare of

3. The Godly, who
will be griued.

4. Our selues, because
our conscience wil be
wounded, and wit-
nesse against vs.

8. Commandement;

Thou shalt not steale] inioyning
the preseruacion and increase of
our own goods, or outward estate,
and also of our neighbours.

Here

Herewe are to examine,

1. *How we labour to maintaine our estate holily and honestly, according to our place and calling, walking in all these duties more cheerefully;*

1. Painfulnesse in our particular calling, as *Iacob* in *Labans* seruice, *Paul* both in his ministry, & to get his living, vsing double paines early or late to recompence the time spent in the seruice of God; as in gathering *Manna* before the Sabbath, that they might rest that day: so dwelling in our calling with God wee shall bee fed assuredly. *Eph. 4.28. Act. 20.31. 2. The. 3.8.9 Psal. 37.3. Exo. 16.22.23.*

2. *Thrift*] putting all things to the best, looking warily that nothing bee lost, as our Sauour, who gaue charge for sauing the crums, though hee was able by his word to prouide what hee would. *Ioh. 6.12. Pro. 5.15.16.17. and 21.17.12.17*

3. *Contentation*] with that estate

wherein

a Hold fast
in time of
triall, and
waite.

b Stand in
awe, trem-
ble and
sinne not.

Mat. 5. 4.
1. Cor. 6. 7.

wherein the Lord sets vs, assured that he seeth that estate to be best for vs, living within our compasse, a depending only vpon his prouidence, without distrustfull care, and much more without brepining or murmuring, as the Israelites in the wildernesse; being certainly perswaded, that he will not faile vs of that which shall be best for vs, in his due time: so vsing the world, as though we vsed it not. 1. Tim. 6. 8. 1. Thess. 4. 11. 12. Heb. 13. 5. 6. 1. Cor. 7. 31.

4. *Peaceablenesse*] auoyding law and contention; vsing all honest meanes to get and hold our owne with peace, if it be possible, remembering that the meeke shall inherit the earth, putting vp some wrongs as *Abraham* to *Lot*.

5. *Dealing vprightly*] beeing sincere both in word and deed, such as in whom is no guile, as *Nathanael*.

2. *We are to examine, whether we endeavour to imploy our goods aright according to Gods will;*

1. To the promoting and maintenance of Gods religion and service] by our selues and others, both priuately and publikely: as, at the building of the tabernacle & Temple, euery one brought their gifts of the best things, and so in all the sacrifices: the women ministring to Christ, and in the Primitiue Church. Act. 2. 44. and 4. 32.

[For this is the honor dew to God for all, and the chiefe end of our riches: otherwise, Idolaters shall condemne vs, who haue bene euer deuout herein, as the Israelites at the making of the golden calfe, the Papists at this day. Prou. 3. 9. Mich. 6. 6. 7.]

2. To the honest maintenance of our selues and families. 1. Tim. 5. 8. as the vertuous hus-wife. Pro. 31. 15. 31.

3. To

Gal 6.10.
Ro. 12.13.
Heb. 13.2.
1. Tim. 5.4

1. Pet. 4.2.
10.

Iob 29.31

1. Kin. 18.

13.

Act. 9.36.

39.

Neh. 5.14.

15.

Ver. 17.18

19.

Act. 10.24

Act. 11.

29.30.

3. To the charitable reliefe of all in necessitie] as kins-folkes, friends, neighbours, Church, Countrey, especially the Godly poore: so that of them we respect our kins-folkes in the first place, and so others according to more speciall bondes. Thus to imploy them to Hospitality, to good workes, and almes, as *Iob*, who caused the backs, and bellies of the poore to blesse him. *Obadiah* which fed the Prophets of the Lord with perill of his life. *Dorcas* who made garments for the poore Christians. *Nehemiah* that worthy gouernour, who took not his due, because he would not be chargeable to the poore people in their distresse: but maintained at his own charges sundry of those who were in neede: which fact comforts him to intreate the Lord, to remember him in goodnesse, according to that. *Cornelius* whom the holy Ghost hath set forth as an

ensample

ensample for this, and shewes how God kept a remembrance of it. The Christiāns of Antioch, Macedonia, and Corinth sending reliefe to the the poore brethren in Iudea. *Onesiphorus* to *Paul* in prison, not ashamed of his chaine. The primitiue Church generally *Act. 2.45*. This is the feeding of Christ that shall bee acknowledged before the whole world, when our Sauour shall say, when I was hungry you gaue me meate: and the very want of it shall condemne the world, when he shall say when I was hungry you gaue mee no meate &c. nothing being more neglected then it, euen amongst them that make shewe of godlinesse. *2. Tim. 3.5.*

2. Tim. 1.6

Mat. 25. 35
45. 46.

4. To the dew performance of all promises, which is a propertie of a blessed man, and the contrary of an vnfaithfull and wicked, *Pro. 25. 14.*

Psal. 15. 4.
37. 21.

5. To

Luk. 6. 35. 5. To be able to lend freely, looking for nothing againe; that is, for no gaine, and sometime not the principall. Nehe. 5. 10.

Luk. 19. 8. 6. To make restitution to the vttermost of whatsoeuer our consciences can charge vs to haue bin vniustly gotten or detained, as *Zacheus*.

7. To keepe iustice, giuing to euery man his right, & iudgement, neuer consenting to the wronging of any man, but sauing all from wrong, so farre as we are able. Eze. 18. 19. Iere. 22. 3. 15. Psa. 82. 3. 4.

i. Tim. 6. 9
10. 3. *How wee preuaile in rooting out off our hearts that bitter roote of Conetousnesse*] whereby wee are either hindred from heavenly duties, or from feeling the sweetnesse that is in Godlinesse, or from depending vpon Gods prouidence: or are drawne immoderately after the loue of the world, as to seeke to

get

get by vnlawfull meanes, or to vex and disquiet our hearts with car-king cares for the things of the world, affecting to be rich or otherwise, 1. Tim. 6. 10.

4. *How wee grow in our detestation of all kindes of thefts proceeding from couetousnesse.*

1. *Thefts in the Church.*

1. *Simonie*] buying or selling the giftes of the holy Ghost, whether Church offices or places to exercise those offices in, or the goods of the Church, to the hinderance thereof, or to our owne priuate gaine.

AA. 8. 18.
20.

2. *Sacrilege*] conueying to our selues, or detayning things dew to God, whereby hee is robbed of his honour, or the saluation of his people hindered: as by all sorts of vnconscionable ministers, and all others keeping away Church li-uings, without dew regard of the

peoples saluation, and Gods wor-
ship. Ios. 6. 8. 14. Mal. 3. 8. 9. 10.

3. *Gaine* by things hindring the
Gospell, and true piety, or furthe-
ring superstition] as *Demetrius* the
siluer-smith. Act. 19. 24.

2. *Thefts in ciuill dealings.*

1. *Counterfeit* or coloured de-
ceipt] by faire words, or the like, as
in *Amos* daies. Amos 1. 4. 5. 6.

2. *False scales*, weights, or mea-
sures] all which God abhorreth.
Deut. 25. 13. 14. 15.

Mic. 2. 1. 2.

3.

Gen. 6. 4.

II.

Esa. 5. 7. 8.

3. *Racking the prices of things*] to
the oppression of the poore, or e-
uill ensample of others: thus did
the giants before the flood, that
the earth was full of crueltie: and
the great men before the captiuitie,
for which God threatned to plague
them with other spoylers, as it
came to passe. This causeth the
poore to sigh: whom God will a-
uenge. Exod. 22. 23. Deut. 15. 9.
10. 11.

4. In-

4. *Ingro[sing]* getting vp all a cōmoditie to sell as men list, euen the very refuse. This is to swallow vp the poore; a sinne which the Lord will not forget. Am. 8. 4. 5. 6. 7. 8.

5. *Sale upon day]* to the hurt of the buyer or other; that is, inhauncing the price, only in consideration of longer time of paiment, more then the buyers are able to make of it by honest means: which is vsury or worse.

1. Th. 4. 6.

6. *Becoming bankrupt]* to enrich our selues by the spoiles or goods of others: which is flat coulinage and theft. 1. Thess. 4. 6.

3. *Thefts in lending.*

Vsury] as when men exact a gaine by couenant, aboue the principall lent, onely in lue and recompence of the lending; which is biting ordinarily: for it is very rare, whē one or other is not bitten by it. All vsury is of this sort, wherein charity is broken towards any one; that is,

wherein respect is not had to the estate of the borrower, & the good of the common-weale. Exod. 22. 14. 15. Psal. 15. 5. Nehe. 5. 7. 8. 9. 10. Deut. 15. 7. to 12.

4. *Thefts in withholding*

1. The pledge. Ezek. 18. 7.

2. That which hath bene * committed to vs in trust for others] as the husbandmen the vineyard. Mat. 21. 41. Pro. 3. 28.

3. *Our debt*] which is a marke of an vngodly man : for the Godly should owe nothing but loue, and that to euery one. Psal. 37. 21. Rom. 13. 8.

4. *The hirelings wages*] a sin crying for vengeance. Iam. 5. 4. Iere. 22. 13. 14.

5. *Things found*] if we can know the owner. Leuit. 6. 3.

6. That which we haue vniustly gotten from others, and not making restitution thereof with the

better,

* Consider well what is comitted to thee and forget not thy debt dew to all in spirituall things.

better, if we be able: as *Zachaus*.
Leuit.6.1. to 8. Luke 19.8.

5. *Thefts whereby we robbe our selues
and those who depend vpon vs, disa-
bling vs to performe the duties
which we owe to them
and others.*

1. *Vnthriftinesse*] not regarding to
saue that which God hath giuen;
but wasting without reason or re-
gard, vpon lewd companions, or
vaine delights, as the prodigall
sonne. Luk.15.13.

2. *Liuing inordinately*] without
painfulnes in our calling: the Pis-
mire shall condemne such vnprofi-
table seruants. Eph.4.18 Pro.6.6.

3 *Rash suretiship*] without regard
of the circumstances; so oft forbid-
den by the wise *Salomon*, Pro.6.1.
and 17.18.

6. *Other ordinary thefts, in getting
goods by unlawfull meanes.*

1. *Remouing our neighbours
markes or bounds, to inlarge our*

owne, which is accursed. Deut. 27. 17.

2. *Vncharitable inclosure*] to the hurt of the common wealth, or of any one without sufficient satisfaction: for which the Lord threatneth a woe. Esa. 5. 8.

3. *Peruerting the law, or corrupting iudgement*] by bribes, friendship or craft, to wring the poore, as *Iezabel* did *Naboth* for his vineyard.

4. *Man-stealing*] viz, stealing away, or inticing children or seruants; a farre worse theft then stealing any goods, inasmuch as these are more pretious. 1. Tim. 1. 9. 10.

5. *Practise of unlawfull arts*] as such as haue no warrant by the law of God or nature; as magicke, coniuring, playing the wiseman: for no such ought to be found amongst Gods people, being abominable to the Lord. Deu. 18. 9. 10. 11. 12.

6. *Gaming*] for more then we may

conueniently

conueniently spend, without hindring the performance of any of those holy duties required in the right imploying of our goods mentioned before in this cōmandemēt, or then we could be cōrent to giue; especially at vnlawfull games, or vnfit times, or falsly; A matter of bad report, to the hurt of our selues or our neighbour, or both, accompanied commonly with many disorders, brawles, grudges, couctousnesse, oathes, fraud, & the like, besides the losse of our pretious time, for which we must be surely accountable. Eph. 5. 16.

7. *Falsifying the will of the dead*] a sin against the law of nature. Gal. 3. 19.

8. *Pilfering the least matter, or coufening*] for God is the auenger of all such things. 1. The. 4. 6.

9. *Conspiring*] or any way fauouring or cōsenting to any such fact: he that doth this, hateth his owne soule, Pro. 29. 24.

Amos 6.6

Phi. 4. 8.

9. Commandement;

Thou shalt not beare false witnesse against thy neighbour.

Inioyning vs to seeke by all meanes to maintaine our owne good name and our neighbours.

1. For our owne good name, we are to examine how we grow.

1. Seeking a good name by living religiously, walking in all the commandements of God without reproofe] as Zachary and Elizabeth, Cornelius, Timothy a yong man. For, the memoriall of the iust being as a precious ointment shall be blessed, but the name of the wicked shall rot. Luk. 1.6. Act. 10.1. Act. 16. 1. Pro. 10.7. Eccl. 7.3.

2. Keeping

2. *Keeping* narrow watch against euery sinne * continually, especially those, to which our corrupt nature is inclined, or most incident to our particular calling: because euery fault is to the Godly man, as the dead flie, marring the sweetest ointment, and a little leauen to the whole lumpe. Besides the malice of Satan and the wicked to blaze vs, or blaspheme our religion for any one fault, though it be but the least slip in a rash or vndiscreet speech, passing by all good things in vs, neuer thinking of the multitude of their own abominations; as the enemies of the Lord did blaspheme for the sinne of *David*, 2. Sam. 12. 14. Euen this is a staine to the worthiest Kings of Iuda, that yet the high places were not taken away.

3. * *Seeking* in euery thing Gods glory alone, and not our own more then for him: for then he will giue

* Here thy strength and diligence will be tried.

Eccl. 10. 1.

* Stirre vp thy heart to attaine hereunto.

vs glory abundantly : but seeking our owne glory, he will turne it into shame. 1. Cor. 10. 31. and 2. 20. 1. Sam. 2. 30.

4. *Carefull* to iudge and speake the best of all other, professing godlinesse] for God will cause others to measure so to vs againe. Eccl. 7. 24. Mat. 7. 2.

5. *Vsing* but few, and wise speeches] for in many words are much vanity : but such speeches in due time are like apples of gold, with pictures of siluer. Pro. 10. 19. Pro. 25. 11.

6. *Striving* to cheerefulnesse and affability in all our speeches] as our Sauour. Mat. 11. 17. 19.

7. *Indeanoring* to bee sincere in word and deed] abhorring dissembling : so wee shall haue the commendation of *Nathanael*, euen of the wicked (at least in their consciences) to bee right Christians, in whom is no guile. Ioh. 1. 47.

2. Concerning our Christian neighbours good name, whereby God is glorified.

1. Reioycing at it] as *Iohn* for the elect Lady and her children. 2. *Ioh.* 1. 4.

2. Defending their credit by public or priuate testimony] according to our perswasion of them: as our Sauour did of *Iohn* and of his owne disciples; they againe giuing testimony to him. *Mat.* 11. 2. 7.

3. Gladly acknowledging all the gifts of God in them] as our Sauour of the seuen Churches, and *Pau'* of the Christians to whom he writ.

4. Couering their faults so much as we may without sinne] as *Shem* and *Iaphet* their fathers nakednes; for which they are blessed: yet not approuing of the least of their finnes, but seeking priuately in all loue the reformation of them. *Eph.* 5. 11.

5. Readily

A&. 16.3.

1. Cor. 13.

7.

Ioh. 2.24.

5. *Readily* receiuing euery good report of them] for that is the nature of true loue; yet not committing our selues ouer-hastily vnto them, vntill sufficient triall, as our Saviour.

6. Expounding each doubtfull matter in the better part] if there be any probabilitie thereof, as *Iacob* the death of *Ioseph* and his dreams: for loue thinketh not euill. 1. Cor. 13.7.

7. Shewing a dislike to whisperers and talebearers] which will driue away the flaundring tongue, Psal. 15.3. Pro. 25.23.

1. Cor. 12.

26.

Leu. 19.17

18.

Rom. 12.

16.17.

1. The. 5.

14.

8. Vsing all good meanes for the maintenance of the good name of euery one professing the feare of God] by admonishing, exhorting, or directing them in loue and wisdom by our selues and others.

Abhorring these contrary vices;
1. Enuy at the worthy credit of any, as the Pharises against our Saviour.

2. Euill

2. Euil supicion without euident cause] as the *Barbarians* against *Paul*. Act. 28. 4.

3. *Itching eares*] to heare our owne commendations with the discredit of others, or at least to be flattered, as *Ahab* by the false Prophets.

4. Speeches fauouring of malice or disdaine at the credit of others] as *Corah* and the *Pharises*.

5. *Boasting*] seeking our owne glory, though with the disparagement of others, as the proud *Pharise*.

6. *Vncharitable iudging of others*] for some slippes, infirmities, euill reportes, crosses, or some other accident, as *Hely* of *Hanna*, *Iobs* friends of him to be an hypocrite, and much more to iudge so for good things, or such as may be wel taken, as the *Pharises* of our Sauior eating with the *Publicans*.

7. *Aggrauating small faults or slaunders*] without care to couer

or

or amend them. Rom. 1. 29.

8. *Reporting mens bare words or actions without their intent and meaning*] wresting or any way perverting them; as the false witnesses against our Saviour, Iewes against Stephen.

9. *Bearing false witnesse*] or accusing falsely; as *Haman* against the Iewes, *Amazia* against *Amos*: as also the accusations against our Saviour, *Ieremie*, *Paul*. Amos 7. 10. Deut. 19. 16. 17. 18. 19.

Eph. 4. 25.
Ioh. 8. 44.
1. Ioh. 2. 21

10. *Lying*] which is euery falshood vttered against knowledge. This is a principall sinne of Sathan, who was a liar from the beginning, and the father therof.

11. *Vniust* or rash arbitrement or giuing indgement] as the Elders against *Naborh*.

12. *Malicious accusations*] not of any conscience to God, or for amendment of the party, or good of others; but of spite, as *Doeg*: or to

flatter great men; as the *Ziphims* against *David*.

13. *Betraying others*, or their cause, craftily] vnder pretence of friendship or otherwise: as the *Herodians* intended, and *Indas* dealt with our Saviour.

14. *Bewraying the secret or infirmitie* of our neighbour, to his discredit] which wee might well haue concealed. Mat. 18. 15.

15. *Lightly beleeuing flying tales or suspicions*, against our brother] as *Saul* against *David*, and the *Priests*: much more spreading them, or adding to them.

Psa. 15. 3.

16. *Flattering*] as *Corah* and his company did the people; and as *Absalon*, the false Prophets crying peace; which is, to lay nets for men, and to bee hunts-men for Satan.

Eze. 13. 18
Hos. 1. 2.
9. 8.

10. Com-

10. Commandement;

Thou shalt not couet thy neighbours house: thou shalt not couet thy neighbors wife, nor his man seruant nor his mayd, nor his Oxe, nor his Asse, nor any thing that is thy neighbours.

Wherein the Lord requires our very hearts to be vpright, and void of all concupiscence towards our neighbour.

*Here we must examine our hearts,
how we growe.*

1. *In intertayning onely holy thoughts, motions, purposes, and affections for the good of all men.*

1. *Theſſ. 5. 23.*

2. *In suppressing euill thoughts and motions] that we may neuer giue any consent, nor take the least*

de-

delight in them, but labour to the
vtter burying of al concupiscence,
vntill we be perfect in the heauens.

Zac. 7. 10. Rom. 7. 7. 20. 23. 24.

Oh that there were such a heart in
them to feare me, and to keepe all my
commandements alway: that it might
go well with them, and with their seede
for euer. Deut. 5. 29.

Let vs heare the end of all. Feare
God, and keepe his commandements;
for this is the whole duetie of a man:
for GOD will bring enery worke vnto
iudgement, with enery secret thing,
whether it bee good or euill. Eccle. 12.

13. 14.

Then shall yee retorne and discerne
betweene the righteous and the wic-
ked, betweene him that feareth God
and him that feareth him not. Mal.
3. 18.

K

The

The glasse of the Gospell, or the examination of our faith, and repentance, according to the Articles of faith, which containe the summe of the Gospell.

Rules;

1. **T**He measure of our faith, is according to the measure of the power thereof in comfort and sanctification, issuing from euery article; except in the time of temptation. 1. Corin. 4. 20. 2. Tim. 3. 5. 2. Cor. 1. 22.

2. All the benefits contained in the articles of our faith are ours, in and through Christ only, when he is ours. 2. Cor. 1. 20.

3. Let vs proue our selues therefore whether we are in the faith: let vs examine our selues: knowe we not our owne selues, how that

Iesus

Iesus Christ is in vs, except we be vnapproueable? 2. Cor. 13. 5.

4. And if Christ bee in vs, the body is dead because of sinne, but the spirit is life for righteousnesse sake. Rom. 8. 10.

5. For the Kingdome of God is not in word, but in power. 1. Cor. 4. 20.

6. We must therefore shew our faith, out of our workes: for as the body without the spirit is dead, euen so faith without works is dead. Iam. 2. 18.

7. Lastly, we are not to stay, vntill we be able in some good measure to say as Paul; *I through the law am dead vnto the law: and that I might liue vnto God, I am crucified with Christ. Thus I liue: yet not I now; but Christ liueth in me: and in that I now liue in the flesh, I liue by faith in the sonne of God, who hath loued mee and giuen himselfe for me. And that Christ liueth in me, I know here.* Gal. 2. 19.

Gal. 5. 24.
19.

Gal. 5. 22.
23. 24. 25.

Ver. 23.
Rom. 8. 33
34. to 39.

*Comfort
thy selfe
thou repē-
tant sinner
Christ is
thine with
all these
riches, on-
ly beleene.

by, because he crucifieth in me dai-
ly more and more all the workes
of the flesh, making me growe in
detestation of euery sinne; and in
steede of them, brings forth in mee
daily more plentifully all the fruits
of the Spirit: as loue, ioy, peace,
long-suffring, gentlenes, goodnes,
faith, meekenes, temperance, with
a feruent desire to walke euer in all
the commandements of the Lord.
So that I know certainly that a-
gainst mee there is no law. *It is*
God that iustifieth mee: who shall con-
demne mee, or lay any thing vnto
my charge?

I. Article;

* *I beleene in God*]

I. This is my faith, that though
by nature, through *Adam*, I and

the

the whole Church are Apostates from God, and enemies to him and his law; yet by grace through the second *Adam* Iesus Christ, God is our God, & we his people reconciled vnto him, to serue him in newnesse of life all our dayes. Eph. 2.13. Heb. 8.10. Luk. 1.74.75.

2. This is my comfort hereof, that God is my God, & hath sealed me for himselfe; & therefore I am most blessed, being in such a case. Ioh. 20.28.29. Psal. 144.15.

3 This giues me further assurance that this my faith is sound, because together with this comfort, he hath giuen me, since I beleued in his name, a heart desirous to depart frō all iniquity. 2.Tim. 2.19.

Father]

1. This is my faith, that though I was a child of wrath, yet by grace in Christ I am the child of God, & God my louing father. Eph. 2.2.3. Gal. 3.22.26. Iere. 34.19.

2. This comfort I receiue here-
of, that I beeing thus his child shall
lacke nothing; because my heauen-
ly father doth tender mee much
more, then any earthly father his
child. Mal. 3. 17. Esa. 49. 15. 16.

3. This is my assurance, that my
faith herein is sincere; because to-
gether with this comfort, I feele
my selfe affectioned to reuerence,
loue & obey him as my most deare
father, and am inabled by his spirit
to run to him with boldnesse in all
my wants, crying *Abba*, oh my
father. Mal. 1. 6. Mat. 12. 50. Gal. 4.
5. 6. Rom. 8. 15.

Almightie]

Mat. 8. 2.
Psal. 23. 4.

1. This is my faith, that though
I be weake and vnable to resist my
enemies bodily or spirituall, no
way able to helpe or prouide for
my selfe; yet my heauenly father is
of all maiestie and power, guiding
and ouer-ruling continually men,
angels, diuels, and all creatures to

serue

serue for his owne glory, and the good of his children.

2. This comfort I receiue hereof, that he doth and will continually make all things worke together for the best vnto me; not only the holy meanes appointed thereunto, but also mine afflictions, yea my greatest enemies (Sinnes and Sathan himselfe) vntill I bee perfected in the heauens. Rom. 8. 28. 1. Cor. 3. 20. 21. 22. Act. 4. 28. Gen. 50. 20.

3. This also doth further assure me, that hee thus workes for me: because hee hath first shewed the same mightie power, quickning and rayling me vp from the death of sinne, which he shewed in rayling my Sauour from the graue; & secondly for that I haue sensibly felt all things thus working together for my saluation. Epe. 1. 19. 20.

Maker of heauen and earth]

1. This is my faith, that though

Gen. 3. 24.
Rom. 5. 17.
18.

thorow *Adam* I had lost the right both of heaven and earth, and of euery creature, so as I could haue no comfort in the vse of them, but terror; as an vsurper being cast forth of the earthly paradise, left as an heire of the curse: yet through my Sauior the second *Adam*, since I truely beleueed in him, I am restored to a far better estate, being made in him a right heire of all, neuer to bee cast foorth of my inheritance any more. Hebr. 1. 2. Rom. 8. 17.

Ephe. 2. 6.

2. This comfort I receiue hereof, that heaven is mine & all the ioyes therof, and that I am set already in the heavenly places in Christ my head, who reserues the full fruition for me. And secondly that all the creatures in heaven and in earth, be they good or badde, are at league with mee, to helpe for my good, so far as may stand with his glory, my saluation, and the good of his

Church.

Church. Iob. 5. 23. 1. Cor. 3. 21. 22.
23. Hof. 2. 18.

3. This is also my assurance, that my faith is sincere herein, because that together with this comfort, I both perceiue all the creatures thus ready to help me (especially in time of triall when ordinary meanes faile) and also feele a holy care wrought in me to vse the creatures aright, sanctifying them by the word and prayer, and that my affections are set on heavenly things
Exo. 16. 25. 35. & 17. 6. 2. Tim. 4. 5.
Eph. 2. 6. Col. 3. 2.

2. Article;

And in Iesus]

1. This is my faith, that though I am guilty of innumerable finnes both originall and actuall, euen the breach of the whole law, and so am

Psa. 51. 5. I
& 39. 12.
Rom. 3. 10.
11. 13. 19.
10. 21. 22.

wor-

worthy to be damned, and haue all the plagues of God dew to my sin cast vpon me; yea though I was a bond-slaue to sinne and Satan: yet I beleeue that Iesus is our Sauour, and hath deliuered me from all my sinnes, both the guilt & satisfactory punishment of them, as also from the power of sinne and Satan, 2. Tim. 2.26. Luk, 4.18. Mat. 1, 21. Ioh. 1.29. Rom. 6.12.14.

2. This faith is my comfort, and moreouer that all my sinnes and enemies shall not hinder my saluation. Rom. 8.39.

3. This is also for my full assurance thereof, because besides that I feele my soule reioycing in God my Sauior, I perceiue my selfe also deliuered from the tyranny of Satan, and power of sinne, euen those sinnes which before led mee captiue; so that no sinne hath any more dominion ouer me, ruling to condemnation that I doe serue it in

the

the lusts thereof, and for that I am
withall deliuered from the terrors
of conscience for my sinne. Luk.1.
47. Rom.6.12. Rom.7.24.25.

Christ]

1. This is my faith, that though I
was in the kingdome of darknesse,
and a stranger from God by my
sinne; yet Christ was anointed for
me with all the gifts of the spirit, to
be my mediatur,

Dan.9.24.

my { King,
Priest,
Prophet. Mat.23.10. Act.3.
22.23.

2. This is my comfort, that hee
being my King, hath & will fully
deliuer me from the kingdome of
Satan, & giue vnto me his heauen-
ly kingdome. Secondly being my
Priest, hath first reconciled me to
his father, by the sacrifice of him-
selfe, and keepes me since in fa-
uour by vertue of the same, and
of his perpetuall Intercession.

Heb.1.9.
Pla.45.7.
Apo.1.5.
Col.1.13.
Ioh.10.28
29.30.
Apo.3.21.
Heb.10.12
14.
1.Ioh.2.1.

Heb.

Heb. 8. 10.
11.

Heb. 7. 24. 25. & 9. 24. Rom. 8. 34.

Thirdly, being my Prophet, will proceed to teach mee all the will of his father necessary to eternall life.

Apoc. 1. 6.
1. Cor. 9. 27
1. Ioh. 3. 3.

3. This is for my assurance hereof, because I feele my selfe to haue receiued of the anointing of euery one of these from Christ and the fruit of them; 1. Of his kingdome, inabling me to begin not onely to subdue my sinnes and euill affecti-
ons, but also to rule so far ouer my selfe, as to bring my very thoughts and all committed vnto mee into obedience to Christ; 2. Of his Priest-hood, whereby I am made able through him to offer to the Lord (my selfe) supplications, thanks & workes of mercy, with all that I haue to serue him. Rom. 15. 10. 2. Ioh. 2. 20. 27. 3. Of his Prophesie, making me to grow in the knowledge of himselfe, & in care to instruct others therein. Ioh. 6. 45.

2. Cor. 10.
5.
1. Pet. 2. 5.
Rom. 12. 1.
Heb. 13.
15. 16.
Psal. 4. 5.

His

His onely Sonne]

1. This is my faith, that he being the onely Sonne of the Father by nature, hath made mee a Child and heire by the grace of adoption, who was by nature a Child of wrath and perdition. Galat. 4. 4. 5. 6. Eph. 2. 3.

2. This comfort I finde herein, that to mee belongs the inheritance of Gods sonnes. Galat. 4. 7. Rom. 8. 17.

3. This also is for my assurance, for that he hath sent the spirit of his Sonne into my heart, whereby I can call him father with comfort: which is my witnesse and seale. Galat. 4. 5. 6. 7. Rom. 8. 16. 2. Cor. 1. 22.

Our Lord]

1. This is my faith, that though I was vnder the Prince of darke- nesse, hauing Sathan my Lord, vntill I beleeued in Christ, yet

since

since I am Christs, and hee is my
onely Lord (Eph. 2.2.3. 1.Pet.1.19
Ioh.10.29)

By **S** 1. Purchase with his blood.
2. Gift from his father.
3. Mariage contracted to be
consummate at his appea-
ring. Ephesians 5.32. Hos.
2.20.

Ioh.10.28.

2. This is my comfort, that be-
ing thus purchased and giuen to
him as a peculiar gift, I shall neuer
perish; and being thus contracted
to Christ my Lord, the bond there-
of is in such faithfulness, as shall
neuer bee dissolued, vntill I bee
brought into the bride chamber,
and fully glorified. Hos. 2.19.

3. This increaseth my assurance,
for that together with this comfort
I feele my selfe redeemed from the
earth (viz. my earthly conuersatiō)
and doe delight to heare the voice
of my bridegroome. Apoc. 5.9.
24.4.

3. Article;

*Which was conceived by the holy Ghost,
borne of the virgin Mary]*

1. This is my faith : that though I was conceived in sinne, & borne in iniquitie, and so corrupted in all the parts both of my soule and body; yet that both the conception, birth and whole nature of Christ my Sauour, was fully sanctified by being vnited to his Godhead, to be imputed vnto me. Psal. 51. 5. Rom. 8. 2. 3. Luk. 1. 35.

2. This is my comfort, that my God hath giuen me this holinesse of his Sonne, as a robe to couer all my sinfulnessse, and whereby I doe both presently, and shal euer stand most gloriously in Gods sight, chiefly at the great day. 2. Cor. 5. 21. Phil. 3. 9.

3. This is my further assurance

hereof,

Rom. 7.1.
15.18.2.
24.

hereof, because I can mourne for this totall corruption in me, and being humbled in the sense of it, am driuen daily to put on Christ by faith: & for that I feele also the new birth in mee, by a change begun in all the powers both of my body and soule, wrought by vertue hereof, since I was conceived and borne in the Church, by the power of the Holy Ghost. Rom. 7.22.

4. Article;

Suffered vnder Pontius Pilate, was crucified]

1. This is my faith, that besides all the euils which my Sauour indured for me, in all the course of his life, he also indured that most shamefull and accursed death which I had deserued, to satisfie

God s

Gods iustice for me, and to pacifie his wrath toward me. Gal. 3.13.

2. This is my comfort hence, that I am deliuered from the curse of the law, he being thus accursed for me ; and that whatsoeuer sufferings I indure in this life, are sanctified hereby, to be to me either fatherly chasticements to amend me, or trials to proue what is in my heart, or persecutions for righteousness, to fill vp the measure of Christs sufferings : by all which, the Lord exerciseth his graces in me, and preuents the euils he seeth me in danger to fall into, and conformeth me to Christ my head.

3. This also warrants the soundnesse of my faith herein : First, because I feele my selfe to profit in Christianity by my afflictions and crosses. Secondly, I desire to take pleasure in such sufferings for Christs sake. Thirdly, because the old man in mee begins to bee

Rom. 5.3.
Heb. 12.11
& 6.7.8.
Apo. 3.19.
Col. 2.24.
Rom. 8.29

crucified with Christ. Galat. 6. 14.
Psal. 119. 67. 71. 2. Cor. 12. 10. Phi.
1. 29. Gal. 2. 19. 5. 24.

Dead]

1. Cor. 15.
55. 56. 57.

1. This is my faith, that Christ hath died for my sinne, and by dying hath overcome death, and so taken away the sting thereof, that it cannot hurt any of those that beleeue in him.

2. This comfort I find hereupon, that death shall be so farre off from hurting me, that it is already sanctified by this death of my Sauiour, to be to me the gate of life. Phi. 1. 23. 2. Cor. 5. 1. 2.

3. This also increaseth my assurance that my faith is sound herein, because I finde together with this comfort, that euery sin hath receiued his deaths wound in me (each beginning to die) and for that I feele a power by Christs death, to triumph against the terrours of death, waiting for it, when I haue

fini-

finished my course, wishing to bee
dissolued and to bee with Christ.
Gal. 2. 19. Phi. 3. 10. Col. 3. 2. Phi. 1.
21. 23. Rom. 7. 24.

And buried]

1. This is my faith, that Christ was
buried for me, both to assure me of
the certainty of his death for me, &
that all my finnes are buried in his
graue, yea withal to bury sin in me,
& to sanctify my graue to be a sweet
bed for my body to rest in vntil the
resurrection. Rom. 6. 3. 4. Esa. 57. 2.

2. This very faith is my ioy, and
moreouer that my sins thus buried
shall neuer come into remembrance
to accuse or condemne me, or to
hinder Gods euermore lasting mercy &
loue from me. Rom. 8. 34. 35.

3. This also furthers my assurance,
for that together with this ioy I
feele many finnes buried in me, &
consuming daily by the vertue of
this death and buriall of my Sau-
our; especially, the strength and

delight I tooke in euery sinne.
Coloss.2.11.12. Romanes 7.21.22.
23.24.

He descended into hell]

1. This is my faith, that Christ suffered not onely, in his body, the punishment due to the sinne of my body, but in his soule also the torment due to the sinne of my soule, which I should haue indured for euermore: and that not onely vp- on the crosse, but also in the garden; as appeareth by his speeches, his prayers, his cry, his agony and bloody sweat, and so hath for me triumphed ouer hell. Mar.14.3.34. Luk.22.44. Heb.5.

2. This is my comfort, that though I stood euer in danger of eternall death for all my sinnes, yet now by my Sauior I am deliuered from the terros therof. Heb.2.15.

Ioh.3.14.

15.

Num.21.9

3. This is further for my assurance hereof, for that I haue receiued comfort in this only, euen then

when

when the terrors of cōscience haue
gotten hold vpon mee for my sins;
and because I feele a desire to saue
others also from that place or tor-
ment, by leading them to this my
Saiour; and haue now entred the
narrow way to heauen, following
my Saiour therein, hauing left the
broad way going to destruction.
Ioh. 3. 18. 36. Mat. 7. 13. 14.

5. Article;

*The third day he rose againe from the
dead]*

1. This is my faith, that my Sa-
uiour hath fully satisfied the iustice
of his father for my sinne, euen to
the vttermost farthing, in that hee
rose againe; because any one sinne
of his Elect, not satisfied for, had
kept him in death, seeing he tooke

vpou him to become suretie for them all. Rom. 4. 25. 1. Cor. 15. 55. 56. 57.

2. This is my ioy, that through him I am iustified & stand as righteous in the sight of my God, all my sins being vtterly done away, and couered hereby. Rom. 4. 25.

3. This helpeth my assurance herof, for that besides this comfort, I feele my selfe also raised vp to a desire of a perfect holinesse. Eph. 2. 5. 6. Phi. 3. 10. Apo. 20. 5. 6.

6. Article ;

He ascended into heauen]

1. This is my faith, that when my Sauour had fulfilled all things in the earth for the redeeming of his Church, he went vp into heauen, both to prepare the way, and also to take possession and to keepe it

for

formee. Luk.24.51. Act.1.9. Ioh.
14.2.

2. This is my ioy, that none can
hinder me from thence : but where
my Sauour and head is, there shall
I be also. Ioh.17.24.

This ratifieth my assurance, for
that my affections are already a-
scended, being set on things that
are aboue. Col.3.2.

*And sitteth on the right hand of God
the Father almightie]*

1. This is my faith, that my Sau-
our hath all power giuen him ouer
all sorts, to giue eternal life to who
he will, and to condemne the rest :
sits as King at the right hand of his
Father, filling his Church with his
gifts, guiding it by his word and
spirit, vntil he haue glorified it, and
subdued all his enemies, cōvincing
them by the light, 1. of nature. 2. of
his workes, as his creatures, iudge-
ments, mercies. 3. of his word. Esa,
54.10.59.21. 1. Cor.15.24.25.

Mat.28.18
Ioh. 17.2.
Eph.4.8.
10.

2. This is my comfort, that hee will guide me by his word and spirit continually, & ouer-rule whatsoever Satan or the wicked can do against me, to serue for my good and against themselves. Phil. 1. 6. 1. Pet. 1. 5. Esa. 8. 16.

3. This is also for my further assurance herein, because I feele my selfe desirous to be guided by the direction of his holy spirit speaking in the word: and moreover, I heare a voyce behind me, saying, This is the way, walke in it, when I turne to the right hand or to the left. Esa. 30. 21. Esa. 59. 21.

7. Article;

From thence he shall come, to iudge the quicke and the dead]

1. This is my faith, that my Savi-

our

our shall come to bee the iudge of the whole world, to iudge euery one according to their workes. Iohn 5.22. Rom.14.10. 2.Corin. 5.10.

2. This is my ioy, that though I did, and doe naturally quake, so oft as I heare or thinke of the terrible iudgement: yet remembring the iudge, who hath by himselfe satisfied for all my sins, so taking them on himselfe, and giuen me his own absolute righteousness, I can cry; Come Lord Iesus, come quickly, sith he shal come to me a most happy Sauour, & not an angry iudge. A&t.24.26. 2.The.1.10. Apo.22.20.

3. This is also for the accomplishment of my assurance, that this my faith is sincere, because beside this comfort I labour alwayes to haue a cleere conscience, that I may haue boldnesse at that day, and can perswade men, knowing the terror of the Lord. 2.Cor.5.9.10.11.

8. Article ;

I beleue in the holy Ghost]

1. This is my faith, that the holy Ghost is God, the third person in Trinitie, sanctifier and preseruer of his Church, knitting the whole Church to Christ the head thereof, and euery member one to another.

1. Cor. 12. 12. 13. Eph. 4. 15. 16. & 4. 4.

2. This is my comfort, that hee will perfect in me this good worke of sanctification, vntill the appearing of Iesus Christ; hauing already so knit mee to Christ my head, as I can neuer be separated. Phi. 1. 6.

3. This assureth my heart, because I haue already receiued the first fruits of this blessed Spirit, whereby I am inabled to sigh waiting for the perfect adoption, and

to

to pray with groanes, striving against that corruption in me, therefore it is to me as the seale and earnest of my inheritance against the day of glory. Ro. 8. 23. 26. 2. Cor. 1. 22.

9. Article;

The holy Catholike Church]

1. This is my faith, that God hath alwayes a chosen flocke, not onely of those who triumph already in the heauens, but euen militant here in the earth, vniuersally scattered: all which he hath ordained to eternall life, by his sonne Iesus Christ, to whom all his promises appertaine, hauing these principall markes, a cheerefull submission to the word & sacraments with al other the ordinances of the Lord outwardly, & holy affectiōs inwardly

according

Esa. 59. 21

Ro. 11. 3. 4.

Mat. 28. 19

Mar. 16. 15

Ioh. 4. 21.

22. 23.

Mat. 28. 19

and 10. 14

Luk. 10. 16

Act. 2. 42.

46.

Mat. 7. 13.

according to the same, proceeding from this holy faith : though the number of them haue beene very small in the most flourishing ages of the Church, and those ordinarily of the baser sort, and shall scant be found when Christ shall come.

1. Cor. 1. 26. 27. Luk. 18. 8.

2. This is my comfort, that GOD hath vouchsafed me to be one of that little flocke. Luk. 12. 32.

3. This assureth me further hereof, because I feele in my self a hungering after the word and Sacraments, as my spirituall nourishment, and can willingly submit my self to be guided by the same word, for the perfecting this worke of grace begun in me. Ioh. 6. 27. and 10. 27.

The communion of Saints]

Rom. 8. 15.

16. 28. 30.

Eph. 4. 4. 5

1. Cor. 1. 9.

1. Ioh. 1. 3.

1. This is my faith, that this whole Church hath a Communion or fellowship together in Christ & all his benefits, and so in every article

of

of this faith, as in the same Saujour, Father, preseruer & sanctifier: and also amongst themselves, being affected alike both inwardly in loue, hatred, ioy, griefe (that is, to loue the same things, and for the same) & outwardly in relieuing, helping, and caring for one another.

2. This reioyceth my soule, that the Lord hath vouchsafed mee to be of this blessed Communion.

3. This further assureth me hereof, because together with this comfort, I am so affected to all the true seruants of God, thus soundly professing the Gospel, that I can pray hartily for them, mourne and reioyce with them, and for them, as for my brethren and sisters, and be ready to help them in whatsoeuer, esteeming of them as members of Christ with me, and can claime the word as my portion and heritage for euer. 1. Cor. 12. 26. Rom. 12. 15. Mat. 12. 49. 50. Psal. 119. 111.

2. Pet. 1. 2.
Phi. 2. 2.
1. Pe. 1. 10.
Act. 2. 44.
45. 46, and
4. 32.

10. Article;

The forgiuenesse of finnes]

1. This is my faith, that all this whole Church and euery member therof, haue all their sins forgiven for Christ, being all washed in his blood. Heb. 8.10.11.12. Apo. 7.14.

2. This comfort I finde hereof, that howsoever I am a miserable sinner many wayes, yet none of all my finnes shall euer be imputed vnto me, being of this holy Communion. Rom. 8.33.

3. This is also for my assurance, because I can oft mourne bitterly, when I looke at my Sauior, whom by my finnes I haue crucified, and doe abhorre them as none of mine, but fruits of that sinne that still dwelleth in me in part; and more-

ouer

ouer because I can forgiue & pray
 euen for my very enemies, & haue
 set my selfe to wage continuall
 warre against euery sinne. Zac. 12.
 10. Mat. 5. 11. Rom. 7. 19. 20. Mat. 6.
 14. and 5. 44. 45.

11. Article;

The resurrection of the body]

1. This is my faith, that all bodies
 shall rise againe at the last day, whe
 Christ comes; the bodies of all the
 faithfull to eternall ioy by the re-
 surrection of Iesus Christ, though
 all the rest to condemnation. Ioh.
 5. 29.

2. This is my comfort, that this
 my body now subiect to diuers in-
 firmities, as sicknesse, manifold
 paines and sorrowes, &c. shal then
 arise a glorious body like the shi-
 ning body of Iesus Christ, free

from

from any more misery, paine, or labour, all teares being wipte away from mine eyes, Iob. 19. 25. 26. 27. Phi. 3. 21. Apo. 7. 16. 17. & 14. 13.

3. This is also further my assurance hereof, because I feele in my selfe the first resurrection, by a daily rising in my inner man, to newnesse of life; and by a conformable fitting of my bodie in all the parts and faculties thereof to serue the Lord. Apoc. 20. 6. Rom. 6. 11. 13. 1. Cor. 15. 58.

12. Article;

The life everlasting]

1. This is my faith, that in stead of this transitorie life, so full of labours and griefes, God hath provided for all this holy Church a most happy & blessed life, which

shall

shall continue for evermore. Apo.
21.22. and 22.1.2.3.4.5.

2. This joy I finde herein, that
though my life be full of crosses &
troubles, euery day subiect to a
thousand temptations, and very
momentany; yet then it shall be a
most glorious life, whē I shal dwell
in Paradise in the presence of God,
and all his blessed Saints and An-
gels for evermore. Roman.8.18.
2.Cor.4.17. and 12.4. Psal.16.11.
1.The.4.17. 2.The.19.10.

3. This finally confirmeth my
assurance hereof, because I feele the
life of grace begun in me already,
which is the beginning of this eter-
nall life (but that then it shall be far
more holy and glorious, and e-
uery way more blessed then the
heart of man can conceiue) and
moreover for that he hath giuen
me this grace to beleue in the son:
I therefore know by the testimony
of my Sauour, that I haue eternall

Gal.2.20.
Ro.14.17.

Ioh.3.18.
36.& 5.24
25.
1.Ioh.5.11
12.

Ioh.10.27
28.

M

life;

life; and withall he hath giuen me a heart to heare his voice with delight, so that I shall never perish: yea my faith herein is such, that I account all things but losse and dung, in respect of Christ Iesus my Saniour; and all the troubles of this life, not worthy the glory that shall be then revealed vnto me, and so strue hard forward towards this marke, labouring alwayes to keepe a good conscience, both toward God and man; that I may euer be prepared for the full fruition hereof, and counted worthy to enter through the gates into the Citie. Phil. 3. 9. Rom. 8. 18. Phil. 3. 13. 14. Luk. 20. 35. Apoc. 22. 14.

This is the victory that ouercōmeth the world, euen our faith. 1. Ioh. 5. 4.

Be thou faithfull vnto the death, and I will giue thee the crowne of life. Apo. 2. 10.

Here is the patience of Saints, here

are

are they which keepe the commaundements of God, and the faith of Iesus.

Apoc. 14. 12.

I haue sworne and will performe it, that I will keepe thy righteous iudgements. Psal. 119. 160.

Then shall I not be confounded, when I haue respect to all thy commaundements. Psal. 119. 6.

Lord increase my faith. Luk. 17. 5. Mar. 9. 24.

The benefits of this practise of examination to incourage vs vnto it, sith it is wearisome and vnpleasant to our corrupt nature.

1. **P**ERforming * it aright, we shall auoid all hardnesse of heart, luke-warmenesse, sleeping in any sinne, and preuent an euill conscience, with many other punishments of sinne; and withall we shall be able to recouer our selues

* Thela. bour is easie to the good hart: the benefite incomparable. 2. Ioh. 5. 3. Mat 11. 30.

Practise
will make
it euery
day more
sweet.

Pſ. 119. 56.

80. 101.

104.

Lam. 3. 39

40.

Eph. 6. 11.

12. 13. 14.

15. & c.

Mat. 4. 11.

Iam. 4. 7.

Ro. 16. 20.

forthwith, out of euery grosse sin,
and from Satans power, yea euen
from the gulf of deepest despaire.

Pſal. 32. 4. 5.

2. We shall daily be putting off
the old man, and putting on the
new; strip vs of the ragges of our
sinnes, and put on our wedding
garment, to make vs more glorious
in the eyes of our bridegroom:
yea, we shall cast away the workes
of darkenesse, and put vpon vs the
armour of light. Eph. 4. 21. 22. 23.
24. Rom. 13. 12.

3. Being thus armed, we shall be
so inabled to watch continually,
and defend our selues against Sa-
than, and all his power, that he shal
neuer giue vs any deadly wounds;
but we shall put him to flight, and
in time trample him vtterly vnder
our feete.

4. We shall be able to see the
good way, and wherein the per-
fection of a Christian consists,

with

with his true glory and felicitie in this life, and to reioyce in them that are such : and withall to behold the fearful state of the world, to mourne for it with iust *Lot* ; so to iudge aright betweene the godly and the wicked, and specially to iudge of our owne estate.

5. We shall be fitted in some measure (according to our place and calling, as we are Christians) to teach, conuince, admonish, reprove, exhort, and comfort both our selues and others. Rom. 15. 14. 1. The. 5. 11. 14.

6. We shall be inabled to pray for our selues and others, with the whole Church of God, according to our seuerall necessities, and after the wil of God, in faith ; and withall to make a most sound confession of our owne sinnes generall or particular, and of the sinnes of the time with feeling, & so most sweet thanksgiving for all mercies, with

Pro. 2. 9.
Psa. 1. 1. 2.
2. Ioh. 1.
2. 4.
Pla. 119.
136.
2. Pe. 2. 7. 8
Luk. 19.
41. 42.
Phi. 1. 9. 10.

a like comfortable profession of our faith. Ioh. 15.7. 1.Ioh. 5.14. and 3.22.

2.Pet. 1.

10. 11.

1.The. 1.

3.4.5.

Ioh. 15.1.

2.7.8.

7. We shall so grow in Christ, & repaire his image, as by beholding and obseruing our selues, wee shall get most strong consolation that we are true branches of that holy vine, liuely members of Christs body, the very sheepe of his fold, to stand at his right hand; & hence most certaine assurance of eternall life sealed vnto vs by his holy Spirit: hauing in the meane time all the promises of this life, and that to come; all being ours and for vs. 1.Tim. 4.8. 1.Cor. 3.21.22.23.

Rom. 5.10

Gal. 3.3.

Heb. 10.

32.33.

2.Tim. 4.

7.8.

8. Seeing our growth in grace, perceiuing what sinnes we haue ouercome, & what graces we haue obtaind, we shal be encouraged to strue forward to perfection, vntill we obtain the end of our strife, the crowne of glory. Apoc. 2.9.10.

9. We shall shine as starres in

the

the world, to the greater glory of our God, the comfort and good ensample of Gods seruants, the conuersion of the wicked, or stopping their mouthes, and leauing them more without excuse. Phil.2.15. 1.Pet.2.12.15.& 3.1.2.

10. We shall increase the brightnesse of our glory in heauen, as we haue more glorified God in the earth: for the practise of this examination of the course of our life, is a spirituall sowing, whereof we shall in due time reape a plentiful harvest, if we faint not. Dan.12.3. Rom. 2.6.7. Mat. 19.28.29. 2. Cor.9.6. Gal.6.7.8.9 10.

11. We shall be sure to get and keepe a good conscience: whereof such peace, boldnesse, security, and heavenly ioy will follow in vs, as passeth all vnderstanding, and no carnall man can possibly feelee, but only those for whō the kingdome is prepared; because it is the begin-

ning of it in this world. Pro. 15. 15.
Rom. 5. 1. 2. 3. Phi. 4. 7. 2. Cor. 1. 12.
Rom. 14. 17.

Apo. 1. 6.
1. Pet. 2. 9.

12. Briefly, which is the sum of all,
we shall get this assurance, that Je-
sus Christ is our Sauior, anointed for

vs our { Prophet,
Priest,
King.

hauiing made vs also Kings and
Priests to our God for euermore.

*Some necessary Questions appertai-
ning heereunto;*

1. Of senselesnesse in sinne.

Quest. **C**AN any man living
without feeling of his
sinne, and misery by it, or of his
spirituall pouertie, haue any sound
hope of saluation by Christ?

Ans. No; Christ is a Phyfician
only to them that are sicke, a deli-
uerer to them who feelee themselues

in prison, calls them only that tra-
uell & are ready to faint vnder the
burthen of their finnes. Luk. 4. 18.
Esa. 61. 1. Mat. 11. 29. 30.

2. Of obstinacy or wilfulnesse
in sinne.

Qu. Can any who continue wil-
fully in any one sinne, refusing to
be ruled by the word of Christ and
his ministers, in all things, hope for
eternall life by Christ, or the fauor
of God? Mat. 16. 24. 25.

An. No: they that come to Christ,
must follow him, forsaking them-
selues, taking vp their crosse daily,
& learne of him to beare his yoke,
if euer they will find rest vnto their
soules. They must heare his voice,
or else they shalbe destroyed from
among his people. For they that
despise Christs messengers, refu-
sing to heare them, despise him: &
all that boast of faith, must shew
their faith by their workes, to be a

Luk. 9. 23.
Mat. 11. 30
Aa. 3. 22.
23.
Lu. 10. 16.

Jam. 2. 17.
18.

ignom

living

living faith; else it shall no more profit them then the faith of the diuels: yea all must follow holinesse; without which no man shall euer see God with comfort. The Lord also threatneth, that whosoever liues but onely in one knowen sin, shall die the death, his blood shall bee vppon him. Ezek. 18. 10. 21. and much more if hee shall sinne presumptuously. Numb. 15. 30. 31. Heb. 12. 14.

3. *To whom sound comfort belongs.*

Qu. Can any but they who in-
deauour to walke with GOD in
holinesse all their dayes, haue any
comfort that they shall be heard in
their distresse, or can they pray?

Ans. No; for the iustice of God
will not admit it: for he that turnes
away his care frō hearing the law,
his prayer is abominable. And
what maruell is it, if God call to vs,
and we will not heare to obey him,

though

though he heare not vs, when we call and cry to him? Therefore we must hold this rule for certaine, God heareth not sinners: according to that of the Prophet; That if we incline vnto wickednesse in our hearts, God will not heare vs: neither can we be sure that we shal neuer bee confounded, vntill wee haue respect to all his commandments. Pro. 1.24.25.28.29. Ioh. 9. 31. Esa. 1.15. Esa. 66.2 3. Psa. 66.18. Psal. 119.6. Eze. 18.11.

Experiment generall.

Trie whether we can finde any sound comfort in our prayers, that God will heare vs in the day of our affliction, or any time of neede, or heare any other praying for vs, or that any one of the promises of GOD belong to vs, or so much as belecue any article of faith with comfort, vntill we haue soundly repented of al our sins, our known sins particularly, vnknown gene-

orally

rally, with a full resolutiō to know the Lord, and feare him, walking in all his commaundements for euer. Psal. 32. 3. 4. 5. Ios. 7. 10. 11. 12. 13. 19. Act. 11. 23.

4. *Quest. Of the causes of back-sliding.*

Quest. Sith sinne hath such fearefull effects; and men void of feeling of their sinne, are in so dangerous a case: how come a number, who haue had som good feeling, to such coldnesse in religion, hardnesse of heart and senselesnesse in sinne, as to make no conscience almost of any sinne?

Ans. 1. By a vaine conceit that our case is good enough, comparing our selues with others, & not with the law of God: and by forgetting that we should euery day grow vntil we come to perfection, and that when we go not forwards in Christianity we go backward, in Gods iust iudgement, for making

so base account of those beginnings of his heavenly gifts: Gal. 6. 4. Ps. 92. 13. 14. Eph. 4. 13. 15. Heb. 6. 1. 2. 3. 4. 5. 6. 7. Mat. 25.

2. By neglecting the means of the preservation of grace: as of ordinary hearing, reading of the scriptures & other good books, prayer, meditation, conference, examination, fasting & the like, or doing these things for a fashion only, without reverence, or at least not waiting for the fruit of them. Mar. 4. 24. 25. Heb. 10. 24. 25. 38.

3. By committing some gross sin, or living in some known sin without effectual repentance, as *David*: or not glorifying God according to our knowledge of him, in practising all holy duties which he requireth: or at least not receiving the love of the truth soundly, but only a taste of it, or for a fit to serve the time. Mat. 25. 29. Rom. 1. 21. 22. 24. 26. 28. 2. Thes. 2. 10. 11. 12.

4. By

Mat. 13. 22

44. 45. 46.

Luk. 8. 14.

Mat. 6. 33.

10. 37. 38.

Mat. 6. 24.

1. Ioh. 2. 15

4. By ouermuch greedinesse in seeking earthly things, whether our pleasures, profits, ease or credit, which steale away our hearts and choke grace, or seeking them more then Gods glory and his fauour, with the things which concerne his kingdome, or with the neglect hereof, and of the saluation of our brethren. For our loue cannot be in the highest degree to two contrary masters: but as it increaseth towards the one, it decreaseth towards the other. Neither will our ialous God part our loue with the world: for either hee will be loued with all the heart, and with all the soule, and aboue all earthly things; or not at all. Iam. 4. 4. Mat. 22. 37. Luk. 14. 26.

5. By familiaritie with the enemies of Gods religion, or men notoriously profane, or luke-warme professours: for it is the iust iudgement of God to lead vs into temp-

tation

tation hereby; so giuing vs vp for
these finnes. Psa. 26. 4. 5. and 16. 3.
4. and 15. 4. Pro. 22. 24. 25. Deut. 7. 1.
2. 3. 4. 5.

*Quest. Of finall Apostacy or backe-
slyding. Whether a child of God
can fall away finally.*

Obi. But if I find once that I am
a child of God and in his fauour, I
may be sure that I cannot fal away
vtterly, nor yet lose his fauour, al-
thogh I keep not so strict a course,
but somewhat follow my pleasures
and frame my selfe a little to the
time, or liue in some things of
which I am not perswaded that
they are good, or for which I see
no great warrant, or omit some les-
ser duties. For God is vnchange-
able in his loue, that whom he lo-
ueth once, he loueth to the end; &
so infinite in mercy that he cannot
take it from his, vtterly: besides
that in many things we sinne all,

Ans. 1. Sathan can transforme

him

2. Pet. 1. 10.

Ps. 119. 6.

himselfe into an Angell of light, perswading thee all is well, when it is nothing so : for thou maist goe as farre as Herod or Iudas, and yet bee in no better state then they. Therefore it is good to followe the aduice of the holy Apostle Peter, to giue all diligence to make thy calling & election euery day more sure, by keeping in all things this strict watch of the Lord, so increasing in the practice of true pietie.

2. Be it so, that thou art the childe of God, and in his fauour, yet by living in or committing but some one sin, thou maist not onely lose the feeling the Lords fauour and loue, but moreouer bring vpon thee all the miseries befalling the impenitent person mentioned in 26. 27. 28. 29. 30. pag. saue only the two last; as some of them thou art sure to feele, if thou preuent them not by speedy and earnest repentance : so that thou maiest come to

that

that estate, that if thou hadst all the world, thou wouldest willingly giue it to be assured of Gods fauor: or else to haue his hand to lie heavily vpon thee all thy life long, as vpon *Dauid* after his adultery and murther; that thou wilt thinke it madnesse, to buy the sweetest sin, at so high a rate. Let that seuerity against *Moyse* and *Dauid*, the dearest seruants of the Lord, warne thee herein: for this hath the Lord promised to his as a gracious fauour, that he will correct their offences with the rod, and their sinne with scourges: because he will not vtterly take his mercy from them, nor damne thē with the reprobate.

6. *Quest.* How to recouer the feeling of the Lords fauour, and to obtaine the remouall or sanctifying of his iudgements into vs.

Qu. But how may I recouer the

N

feeling

feeling of the Lords fauour, and remoue his hand when it any way lieth heauily vpon me?

Lam. 3. 39
40.

2. Sam. 12.
7. 8. 10. 11.
Psal. 51.

Ans. The Prophet *Jeremie* answers: Thy sorow being for thy sinne, thou must search and triethy wayes, and turne againe vnto the Lord. 1. Thou must by diligent searching finde out thy particular sins, as neere as thou canst. 2. Thou must acknowledge the according to their nature, with griefe & sorrow of heart, aggrauating the (according to their circumstances) to increase thy vnfaigned sorow & repentance, as *Nathan* doth the sinne of *Dauid*, and as *Dauid* himselfe. 3. In the sense of thy sin, loathing it, and condemning thy selfe for it, thou must cry earnestly for pardon in & through *Iesus Christ*. 4. Thou must offer thy selfe to God to serue him all thy dayes according to the strict rule of his word; watching against & abhorring all sinne, but

elpe-

especially those wherby thou hast most dishonoured & offended his heauenly Maiesty. So, applying to thy selfe the comfortable promises of the Gospel, as they are set down before in the Articles of faith, waiting vpon the Lords mercy, by continuing in * instant prayer, thou shalt at length vndoubtedly finde true comfort, though he defer longer, (as sometimes hee doth, when wee haue made small reckoning of his fauour, or grieued his Spirit by some hainous or scandalous sinne) and in his due time thou shalt haue his hand remooued, or much comfortable experience of the sanctifying of his corrections, vnto thee.

7. Quest. Of the certainty of Gods fauour.

Q. But whē may I be out of doubt of this fauor of the Lord? Ps. 4. 3. & 5. 12. & 11. 7. & 33. 18. & 34. 14. 15.

Ans. Then and so long onely as thou makest conscience, thus to

* Thou must preuaile as *Iacob*, wrastring and weeping: hold fast, let him not go before hee haue blessed thee: hee will certainly do it.

Hos. 12. 3. 4.

Meditate withall vpon the rules of our direction in our examination, chiefly Rule 8. 9. 10.

A& 11.23

walke with thy God, in all his cō-
mandements as his obedient child,
and doest stedfastly purpose so to
continue all thy dayes, thou mayst
be assured of his loue, as of thy ten-
der father. Gen. 17.1. Psa. 103. 17. 18.

*Some speciall preservations a-
gainst every sinne,*

1. That we be resolute to choose
rather to indure any misery, then to
sin against God : as *Ioseph, Daniel,*
and the three children. Dan. 1.8.

2. That we consider the hainous-
nesse of the least sinne, that it is a-
gainst Gods infinite maiestie, and
Christs blood, deserving th' eternal
curse of God : And more, by the
fearefull punishment of the sinne
of the Angels, of *Adam, Lots wife,*
Moyse, Vzzah, Saul, and chiefly,
that vpon the sonne of God him-
selfe; so to accustome our selues to

sub-

subdue the very least finnes. seeing a child of God cannot look to carry away the least fault against knowledge and conscience, vnpunished, without speedy submission and amendment. Num. 20.12. Deu. 3.26.

3. That we warily resist the first motions to any sinne, and be careful to auoide euery occasion thereof, as wee doe of infectious diseases. 2.Sam.6.6.7. 1.Chro.13.10. 1.The.5.22. Gen.39.10.

4. That wee liue alwayes as in Gods presence, who may take vs away on a suddaine; remembring also our appearance before him. Pro.5.8. and 6.25.27.28. Gen.17.1. Iob 32.22. 2.Cor.5.10.11. Act. 24.15.16.

5. That we keepe continually a fresh remembrance of Gods great goodnesse, especially his chiefest mercies * bodily, and spirituall, ordinary, and extraordinary, to say

* Let thy great deliuerances neuer depart out of thy heart.

* Look to this as thy life, thou that desirest to be kept from all euill: and finde the comfort that is in godliness: remember when Dauid was catched, & when God hath reueiled himselfe most familiarly to his.
* Let experience teach thee

alwayes as *Ioseph*, how can I doe this, & sin against my good God? Psal. 103. 2. 3. 4. 5. &c. 116. 12. 26. 3. Gen. 39. 9. Neh. 6. 11. 13.

6. * That we be walking euer painefully in our speciall calling with God as in the eye of our tender father, that Sathan may neuer take vs out of our way. Psal, 91. 11. Deu. 30. 15. 19. 20.

7. That we keep withall a perpetuall memory of the former misery of sinne, and blessings of righteousness.

8. That aboue all we vse seruent prayer vpon all occasions, to bee kept by these preseruatiues. 1. Th. 5. 17. Eph. 6. 18.

Meanes to keep alwaies a tender conscience;

1. This weekly * practice of considering our wayes and obseruing how wee growe, Psalm. 119. 59. Iam. 1. 25.

2. Carefull vsing all the meanes

of

of grace, neglecting no one. 2. Tim.
1. 6.

3. Auoyding presumptuous, or
grosse finnes. Psa. 29. 13.

4. Companying familiarly only
with the godly, auoiding the com-
panie of the wicked, so farre as is
possible; reprobuing their euill be-
hauior, where we may cōueniētly,
in all wisdom, bearing euer a secret
detestation of their sin. Psa. 15. 4. &
16. 3. & 119. 63.

5. Watching against worldly
cares and delights, that they steale
not our harts away from the Lord.
Matthew, 6. 24. & 13. 22. Luke,
21. 34.

*This is the generation of them that
seeke him, of them that seeke thy face,
this is Iacob. Psal. 24. 6.*

*The way of the righteous shineth as
the light that shineth more and more,
vnto the perfect day. Prouerbs, 4. 18
19.*

Such as bee planted in the house of

the

the Lord, shall flourish in the courts of our God.

They shall bring forth fruits in their age, they shall be fat and flourishing.

Psal. 92. 13. 14.

The loving kindnesse of the Lord endureth for ever and ever upon them that feare him, and his righteousness upon childrens children, unto them that keepe his covenant, and thinke upon his commandements, to do them.

Psal. 103. 17. 18.

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